ST. FRANCIS
XAVIER

BOHOURS

DRYDEN

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S.P.FRANCISCI XAVERII SOCIETATIS IESV INDIARVM APOSTOLI.
Ab omnibus deserti et in tugurio morientis iuxta prototypon GOA missum vera effigies.

MBurghers sculp.

THE LIFE OF St. FRANCIS XAVIER, OF THE SOCIETY OF JESUS, Apoſtle of the *INDIES*, and of *JAPAN*.

Written in *French* by Father *Dominick Bohours*, of the ſame Society.

Tranſlated into *Engliſh* By Mr. DRYDEN.

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TO THE QUEEN.

MADAM,

THE Reverend Authour of this Life in his Dedication to his moſt Chriſtian Majeſty, affirms, that *France* was owing for him to the interceſſion of St. *Francis Xavier*. That *Ann* of *Auſtria*, his Mother, after twenty years of barrenneſs, had recourſe to Heaven by her fervent Prayers, to draw down that bleſſing, and addreſs'd her devotions in a particular manner, to this holy Apoſtle of the *Indies*. I know not,

Madam, whether I may presume to tell the World, that your *MAJESTY* has chosen this great Saint for one of your Cœlestial Patrons, tho' I am sure you will never be asham'd of owning so glorious an Intercessor; not even in a Countrey, where the Doctrine of the holy Church is question'd, and those religious Addresses ridicul'd. Your *MAJESTY*, I doubt not, has the inward satisfaction of knowing, that such pious Prayers have not been unprofitable to you, and the Nation may one day come to understand, how happy it will be for them to have a Son of Prayers ruling over them. Not that we are wholly to depend on this particular Blessing, as a thing of certainty, though we hope, and pray for its continuance. The ways of Divine Providence are incompre-

incomprehenſible, and we know not in what times, or by what methods, God will reſtore his Church in *England*, or what farther tryals and afflictions we are yet to undergo. Onely this we know, that if a Religion be of God, it can never fail, but the acceptable time we muſt patiently expect, and endeavour by our lives not to undeſerve. I am ſure if we take the example of our Soveraigns, we ſhall place our confidence in God alone: we ſhall be aſſiduous in our devotions, moderate in our expectations, humble in our carriage, and forgiving of our Enemies. All other Panegyricks I purpoſely omit; but thoſe of Chriſtianity are ſuch, that neither your *MAJESTY*, nor my Royal *MASTER* need be aſham'd of them, becauſe their commemoration is inſtructive to your Sub-

jects. We may be allow'd, *Madam*, to praise Almighty God for making us happy by your means, without suspicion of flattery; and the meanest Subject has the priviledge of joyning his thanksgiving with his *Soveraigns*, where his happiness is equally concern'd. May it not be permitted me to add, that to be remember'd, and celebrated in after Ages, as the chosen Vessel, by which it has pleas'd the Almighty goodness to transmit so great a blessing to these Nations, is a secret satisfaction, which is not forbidden you to take; the blessings of your People are a prelibation of the Joys in Heaven, and a lawful ambition here on earth.

Your *MAJESTY* is authoris'd by the greatest example of a Mother, to rejoyce in a promis'd

mis'd Son. The Bleſſed Virgin was not without as great a proportion of joy, as Humanity could bear, when ſhe anſwer'd the Salutation of the Angel in expreſſions, which ſeem'd to unite the contradicting terms of calmneſs, and of tranſport. *Be it to thy Hand-Maid, according to thy word.*

'Tis difficult for me to leave this Subject, but more difficult to purſue it as I ought; neither muſt I preſume to detain your *MAJESTY* by a long Addreſs. The Life of Saint *Francis Xavier*, after it had been written by ſeveral Authours in the *Spaniſh* and *Portugueſe*, and by the Famous *Padre Bartoli* in the *Italian* tongue, came out at length in *French*, by the celebrated Pen of Father *Bohours*, from whom I have Tranſlated it, and humbly crave leave to

Dedicate

Dedicate it to Your Patronage. I queſtion not but it will undergo the cenſure of thoſe men, who teach the People that Miracles are ceas'd. Yet there are, I preſume, a ſober party of the Proteſtants, and even of the moſt learn'd among them, who being convinc'd by the concurring teſtimonies of the laſt Age, by the ſuffrages of whole Nations in the *Indies*, and *Japan*, and by the ſevere ſcrutinies that were made before the Act of Canonization, will not diſpute the truth of moſt matters of Fact as they are here related; nay, ſome may be Ingenuous enough to own freely that to propagate the Faith amongſt Infidels and Heathens, ſuch miraculous operations are as neceſſary now in thoſe benighted Regions, as when the Chriſtian Doctrine was firſt planted by our Bleſſed Saviour and his Apoſtles. The

The honourable Testimonies which are cited by my Author, just before the conclusion of his Work, and one of them in particular from a learn'd Divine of the Church of *England*, though they slur over the mention of his Miracles, in obscure and general terms, yet are full of Veneration for his Person. Farther than this I think it needless to prepossess a Reader; let him judge sincerely, according to the Merits of the Cause, and the Sanctity of his Life, of whom such wonders are related, and attested with such Clouds of Witnesses: For an impartial man cannot but of himself consider the Honour of God in the publication of his Gospel, the Salvation of Souls, and the Conversion of Kingdoms, which follow'd from those Miracles; the effects

effects of which remain in many of them to this day.

But that it is not lawful for me to treſpaſs ſo far on the Patience of Your Majeſty, I ſhou'd rather enlarge on a particular Reflection, which I made in my Tranſlation of this Book, namely, That the Inſtructions of the Saint, which are copied from his own Writings, are ſo admirably uſeful, ſo holy, and ſo wonderfully efficacious, that they ſeem to be little leſs than the product of an immediate Inſpiration. So much excellent matter is crowded into ſo ſmall a compaſs, that almoſt every Paragraph contains the value of a Sermon. The nouriſhment is ſo ſtrong, that it requires but little to be taken at a time. Where he exhorts, there is not an expreſſion, but what is glowing with the love

of

of God; where he directs a Missioner, or gives Instructions to a Substitute, We can scarcely have a less Idea than of a Saint *Paul*, advising a *Timothy* or a *Titus*. Where he writes into *Europe*, he inspires his Ardour into Soveraign Princes, and seems with the Spirit of his Devotion, even to burn his Collegues at the distance of the *Indies*.

But, Madam, I consider that nothing I can say, is worthy to detain You longer from the perusal of this Book, in which all things are excellent, excepting only the meanness of my performance in the Translation. Such as it is, be pleas'd with Your inborn goodness to accept it, with the offer of my unworthy Prayers for the lasting happiness of my Gracious Soveraign, for Your own

own Life and Prosperity, togegether with the Preservation of the Son of Prayers, and the farther encrease of the Royal Family; All which Blessings are continually implor'd from Heaven, by,

MADAM,

Your Majesties most Humble, and

most Obedient Subject and Servant,

John Dryden.

THE

THE
Author's Advertisement
TO THE
READER.

HAving already presented you with the Life of St. Ignatius, *I thought my self oblig'd to give you that of St.* Francis Xavier. *For besides that it was just that the Son shou'd attend the Father, it seem'd to me, that these two Saints being concern'd so much together, the History of the Apostle of* India *and* Japan, *wou'd give you a clearer knowledge of him who was Founder of the* Jesuites. *I may add likewise, that many considerable persons, and particularly, of the Court, have testify'd so great a desire to see a compleat History of St.* Xavier *in our Language, that I thought my labour wou'd not be unacceptable to them; and that in satisfying my own private Devoti-*

on,

on, I might at the same time content the Curiosity of others.

The Writings out of which I have drawn this Work, have furnish'd me with all I cou'd desire for the perfection of it in what regards the Truth, and the Ornaments of this History: For without speaking of Turselline *and* Orlandino, *I have diligently read* Lucena *and* Bartoli; *the first of which wrote in* Portuguese *with this Title,* The History of the Life of Father *Francis Xavier,* and of what was done in the *Indies* by the Religious of the Society of *Jesus. He informs us, That he had in his Hands, the Authentick Copies of the Informations which were made by order of* John *the Third, King of* Portugal, *concerning the Actions of the Blessed Father* Xavir, *and the Originals of many Letters, written from the* Indies *on that Subject, which are to this day deposited in the Archives of the University of* Coimbra. *As for* Bartoli, *who is so famous by his Writings, and who is accounted amongst the best of the* Italian *Authors, he has extracted from the Archives of the* Casa Professa *at* Rome, *and from the Acts of the Canonization, what he relates of our Saint in the first part of the History of the Society, intituled,* Asia.

Though

Though these two Historians have in some sort collected all that can be said concerning St. Francis Xavier, *I omitted not to take a view of what others have written on that Subject; and chiefly the Book of* Nieremberg, *which bears for Title* Claros Varones, *or* Illustrious Men, the History of *India*, *by* Maffeus, *and that of* Jarrio, the Church History of *Japan*, *by* Solia, the *Castilian* History of the *Missions*, which the Fathers of the Society have made to the *East-Indies*, and the Kingdoms of *China* and *Japan*, *Compos'd by* Lewis de Guſman; *and lastly*, The *Portugueſe* History of the Travels of *Ferdinand Mendez Pinto.*

But seeing St. Francis Xavier *himself has written some parts of those Accidents which have befallen him in* India *and* Japan, *I have faithfully copied his Letters, and from thence have drawn those particulars which have much conduc'd to my Information, and clearing of the Truth. These Letters have also furnish'd me with materials to make the Narration appear more lively and moving, when you hear the Saint himself speaking in his proper words, and mixing his own Thoughts and Reflections with his Actions. I had almost finish'd this my work, when I receiv'd from* Spain *and* Italy, *two other*

lives of St. Francis Xavier, *which before that time I had not ſeen: The one very new, which was written in* Italian *by Father* Joſeph Maſſei, *the other more ancient, written in* Spaniſh *by Father* Francis Garcia. *I found nothing in thoſe two Books, which I had not obſerv'd in others; but read them with great pleaſure, as being moſt exactly and elegantly written, each in their ſeveral Tongue.*

For what remains, amongſt all thoſe Hiſtorians which I have cited, there is only the Author of the new Italian *Life, who has not follow'd the common errour, in relation to the Age of St.* Francis Xavier: *For the reſt of them not preciſely knowing the year and day of his Birth, have made him ten years elder than he was; placing his Nativity about the time when the paſſage to the* Eaſt-Indies *was diſcover'd by* Vaſco de Gama.

But Father Maſſei *has taken his meaſures in that particular, from Father* Pouſſines, *that judicious perſon, to whom we are owing for the new Letters of St.* Xavier, *and who has compos'd a Diſſertation in Latin, touching the year of our Apoſtles Birth.*

He produces, in the ſaid Treatiſe, a Latin Paper, written in all appearance, in the year 1585, *and found in the Records*

records of the houſe of Don Juan Antonio, *Count of* Xavier. *That Paper wherein is treated of the Anceſtours and Birth of the Saint, and which very probably, as* Pouſſines *judges, is the minute of a Letter ſent to* Rome, *where Doctor* Navarra *then reſided, to whom it refers you, that Paper I ſay, has theſe words in it.* Non ſcitur certò Annus quo Natus eſt P. Franciſcus Xaverius. Vulgo tamen invaluit, à quibuſdam natum eum dici anno Milleſimo quadragintеſimo nonageſimo-ſexto: *which is to ſay, the year is not certainly known, in which Father* Francis Xavier *was Born; but 'tis generally held, that ſome have reported he was born in the year* 1496.

But it is to be obſerved, That theſe words, Non ſcitur certò Annus quo Natus eſt P. Franciſcus Xaverius, *are daſh'd out with the ſtroke of a Pen. There is alſo a line drawn over theſe other words,* Natum eum dici milleſimo, quadragintеſimo, nonageſimo-ſexto: *and this is written over head.* Natus eſt P. Franciſcus Xaverius Anno Milleſimo quingenteſimo ſexto. *Father* Francis Xavier *was Born in the year one thouſand five hundred and ſix. There is alſo written in the Margin,* Natus eſt die 7. Aprilis,

anni 1506. *He was Born on the* 7th. *of* April, 1506.

That which renders this Teſtimony more authentick, is, that at the bottom of the Letter, theſe words in Spaniſh *are written by the ſame hand, which corrected thoſe two paſſages of which I ſpoke.* Hallo ſe la razon del tiempo que el S. P. *Franciſco Xavier* naciò, en un libro manual de Su hermano el Capitan Juan de Azpilcueta : la qual Sacò de un libro, de Su padre Don Juan Jaſſo. (videlicet) *The time when the Bleſſed Father* Francis Xavier *was Born, is found in the Journal of his Brother* Don Juan de Azpilcueta, *who extracted it from the Journal or Manual of his Father* Don Juan Jaſſo. *'Tis on this foundation, that before I had read the Life, written by Father* Maſſei, *I had already clos'd with the Opinion of Father* Pouſſines.

As to the preciſe day of the Father's death, I have follow'd the common opinion, which I take to be the moſt probable, in conformity to the Bull of his Canonization. For the Hiſtorians who have mention'd it, agree not with each other, on what day he dy'd. 'Tis ſaid in Herberts Travels *to the* Indies *and* Perſia, *tranſlated out of the* Engliſh, *St.* Francis Xavier *the Je-*

ſuite

ſuite of Navarre, *dyed the fourth of* December, 1552. Ferdinand Mendez Pinto, *the* Portugueſe *affirms that he dyed at Midnight, on* Saturday *the ſecond of* December, *the ſame year. A Manuſcript Letter, pretended to be written by* Anthony de Sainte Foy, *Companion to* Xavier *for the Voyage of* China, (*the truth of which I ſuſpect*) *relates that the Saint dyed on a* Sunday *night, at two of the Clock, on the ſecond of* December, 1552. *Now 'tis moſt certain, that in the year* 1552, *the ſecond of* December *fell on a* Friday. *So, that it is a manifeſt miſtake to ſay, that St.* Xavier *dyed that year either on* Saturday *or* Sunday *the ſecond of* December.

I ſhou'd apprehend, leſt a Life ſo extraordinary as this, might ſomewhat ſhock the profaner ſort of men, if the reputation of St. Francis Xavier *were not well eſtabliſh'd in the World; and that the wonderful things he did, had not all the marks of true Miracles, as the Authour who made the Collection of them has well obſerv'd. The Miſſion of the Saint, gives them an authority, even in our firſt conceptions of them: for being ſent from God for the converſion of* Infidels, *it was neceſſary that the Faith ſhou'd be planted in the* Eaſt, *by the ſame means, as it had been through all*

the World, in the beginning of the Church.

Besides which, never any Miracles have been examin'd with greater care, or more judicially than these. They were not Miracles wrought in private, and which we are onely to believe, on the attestation of two or three interessed persons, such who might have been surpris'd into an opinion of them: they were ordinarily publick matters of fact, avow'd by a whole City or Kingdom, and which had for Witnesses the body of a Nation, for the most part Heathen, *or* Mahometan. *Many of these Miracles have been of long continuance; and it was an easie matter for such who were incredulous, to satisfie their doubts concerning them. All of them have been attended by such consequences as have confirm'd their truth beyond dispute: such, as were the Conversions of Kingdoms, and of Kings, who were the greatest Enemies to Christianity; the wonderful ardency of those new Christians, and the heroical constancy of their Martyrs. But after all, nothing can give a greater confirmation of the Saint's Miracles, than his Saint-like Life; which was even more wonderful, than the Miracles themselves. It was in a manner of necessity, that a man of so holy a conversation, shou'd work those things, which other men cou'd not perform; and that resigning himself*

himself to God, with an entire confidence and trust, in the most dangerous occasions, God shou'd consign over to him, some part of his Omnipotence, for the benefit of Souls.

THE

THE LIFE OF St. FRANCIS XAVIER.

BOOK I.

I Have undertaken to write the Life of a Saint, who has renew'd in the laſt Age, the greateſt Wonders which were wrought in the Infancy of the Church; and who was himſelf a living proof of Chriſtianity. There will be ſeen in the Actions of one ſingle Man, a New World converted by the power of his Preaching, and by that of his Miracles: Idolatrous Kings with their Dominions, reduc'd under the Obedience of the Goſpel; the Faith flouriſhing in the very midſt of *Barbariſm*; and the

Authority of the *Roman Church*, acknowledg'd by Nations the most remote, who were utterly unacquainted with Ancient *Rome*.

His Birth. This Apostolical Man, of whom I speak, is St. *Francis Xavier*, of the Society of *Jesus*, and one of the first Disciples of St. *Ignatius Loyola*. He was of *Navarre*, and according to the Testimony of Cardinal *Antonio Zapata*, who examin'd his Nobility from undoubted Records, he deriv'd his Pedigree from the Kings of *Navarre*.

His Father was *Don Juan de Jasso*, a Lord of great merit, well conversant in the management of Affairs, and who held one of the first places in the Council of State, under the Reign of King *John* the Third.

The name of his Mother was *Mary Azpilcueta Xavier*, Heiress to two of the most Illustrious Families in that Kingdom, for the chief of her House, *Don Martin Azpilcueta*, less famous by the great Actions of his Ancestors, than by his own Vertue, married *Juana Xavier*, the only Daughter and remaining hope of her Family. He had by her, no other Child, but this *Mary* of whom we spoke, one of the most accomplish'd persons of her time.

This

This Virgin equally beautiful and prudent, being married to *Don Jaſſo*, became the Mother of many Children; the youngeſt of whom was *Francis*, the ſame whoſe Life I write. He was born in the Caſtle of *Xavier*, on the ſeventh of *April*, in the year 1506. That Caſtle ſcituate at the foot of the *Pyrenean Mountains*, ſeven or eight Leagues diſtant from *Pampeluna*, had appertain'd to his Mother's Houſe for about two hundred and fifty years. His Progenitors on her ſide having obtain'd it in gift from King *Thibald*, the firſt of that name, in recompence of thoſe ſignal ſervices which they had perform'd for the Crown. 'Tis from thence they took the name of *Xavier*, in lieu of *Aſnarez*, which was the former name of their Family.

This Surname was conferr'd on *Francis*, as alſo on ſome of the reſt of his Brothers, leſt ſo glorious a name, now remaining in one onely Woman, ſhou'd be totally extinguiſh'd with her.

His natural Endowments, and firſt Studies.

That Providence which had ſelected *Francis* for the Converſion of ſuch multitudes of People, indued him with all the Natural Qualities which are requiſite to the Function of an Apoſtle. He was of a ſtrong habit of Body, his Complection lively and vigorous, his Genius

ſublime, and capable of the greateſt deſigns, his Heart fearleſs, agreeable in his Behaviour, but above all, he was of a gay, complying, and winning Humour: This notwithſtanding, he had a moſt extreme averſion for all manner of immodeſty, and a vaſt inclination for his Studies.

His Parents, who liv'd a moſt Chriſtian Life, inſpir'd him with the fear of God from his Infancy, and took a particular care of his Education. He was no ſooner arriv'd to an age capable of Inſtruction, than inſtead of embracing the Profeſſion of Arms, after the example of his Brothers, he turn'd himſelf, of his own motion, on the ſide of Learning; and, as he had a quick Conception, a happy Memory, and a penetrating Mind, he advanc'd wonderfully in few years.

Having gain'd a ſufficient knowledge in the Latin Tongue, and diſcover'd a great propenſity to Learning, he was ſent to the Univerſity of *Paris*, the moſt celebrated of all *Europe*, and to which the Gentlemen of *Spain*, *Italy* and *Germany* reſorted for their Studies.

He came to *Paris* in the eighteenth year of his age, and fell immediately on the ſtudy of *Philoſophy*. 'Tis ſcarcely credible with how much ardour he ſurmounted

mounted the first difficulties of Logick. Whatsoever his Inclinations were towards a knowledge so crabbed and so subtle, he tugg'd at it with incessant pains, to be at the head of all his fellow Students; and perhaps never any Scholar besides himself cou'd join together so much ease and so much labour.

His Father purposes to recall him from his Studies, and is diverted from that Resolution.

Xavier minded nothing more, than how to become an excellent *Philosopher*, when his Father, who had a numerous Family of Children, and who was one of those Men of Quality, whose Fortunes are not equal to their Birth, was thinking to remove him from his Studies, after having allow'd him a competent maintenance for a year or two. He communicated these his thoughts to *Magdalen Jasso* his Daughter, Abbess of the Convent of St. *Clare de Gandia*, famous for the austerity of its Rule, and establish'd by some holy *Frenchwomen* of that Order, whom the calamities of War had forc'd to forsake their Native Country, and to seek a Sanctuary in the Kingdom of *Valencia*.

Magdalen, in her younger days, had been Maid of Honour, and Favourite to the Catholick Queen *Isabella*. The love of Solitude, and of the Cross had caus'd her to forsake the Court of *Arragon*, and

quit for ever, the pleaſures of this World. Having choſen the moſt reform'd Monaſtery of *Spain* for the place of her retreat, ſhe apply'd her ſelf with fervour to the exerciſes of Penitence and Prayer; and became even from her noviciate, a perfect pattern of Religious Perfection.

During the courſe of her life, ſhe had great Communications with God; and one day, he gave her to underſtand, that ſhe ſhou'd dye a ſweet and eaſie death: But on the contrary, one of her Nuns was preordain'd to dye in ſtrange torments. The intention of God was not thereby to reveal to the Abbeſs, what was really to happen, but rather to give her an opportunity of exerciſing an heroick act of Charity. She comprehended what her Heavenly Father exacted from her, and petition'd him for an exchange.

God granted to her what himſelf had inſpir'd her to demand; and was pleas'd to aſſure her by a new Revelation, that he had heard her Prayers. She made known to her Ghoſtly Father, what had paſs'd betwixt God and her, and time verify'd it. For the Siſter above mention'd, dy'd without ſickneſs, and appear'd in dying to have had a foretaſte of the Joys to come. On the other ſide, the Abbeſs

was

was ſtruck with a terrible diſeaſe, which took all her Body, as it were in pieces, and made her ſuffer intolerable pains; yet even thoſe pains were leſs cruel to her, than thoſe inward torments which God at the ſame time inflicted on her. She endur'd all this with wonderful Patience and Reſignation, being well aſſur'd, that in the whole ſeries of theſe Diſpenſations there was ſomewhat of Divine.

For what remains concerning her, from the firſt years of her entry into a Religious Life, the gift of Prophecy ſhone ſo viſibly in her, that none doubted but that ſhe was full of the Spirit of God; and 'tis alſo probable, that ſhe left a Legacy of her Prophetick Gifts to her Spiritual Daughters. For, after her deceaſe the Nuns of *Gandia* foretold many things, which afterward the event confirm'd. As, amongſt others, the unhappy ſucceſs of the Expedition to *Algier*; of which the Duke of *Borgia* Viceroy of *Catalonia*, gave the Advertiſement from them to *Charles* the Fifth, when he was making his Preparations for that Enterpriſe.

It was ſix years before the death of *Magdalen*, that *Don Jaſſo* her Father writ to her concerning *Xavier*. After ſhe had receiv'd the Letter, ſhe was illuminated from above, and according to the

dictates of that Divine Light, ſhe anſwer'd *Don Jaſſo*, That he ſhou'd beware of recalling her Brother *Francis*, whatſoever it might coſt him for his Entertainment in the Univerſity of *Paris*. That he was a choſen Veſſel, preordain'd to be the Apoſtle of the *Indies*, and that one day he ſhou'd become a great Pillar of the Church.

Theſe Letters have been preſerv'd for a long time afterwards, and have been view'd by many perſons, who have depos'd the truth judicially in the proceſs of the Canoniſation of the Saint.

Don Jaſſo receiv'd this Anſwer from his Daughter, as an Oracle from Heaven; and no longer thought of recalling his Son from his Studies.

He continues his Studies, and ſets up a Philoſophy Lecture.

Xavier, thereupon, continued his *Philoſophy*, and ſucceeded ſo well in it, that having maintain'd his Theſes, at the end of his courſe, with a general applauſe, and afterwards taking his degree of Maſter in Arts, he was judg'd worthy to teach *Philoſophy* himſelf. His Parts appear'd more than ever in this new Employment, and he acquir'd an high Reputation in his publick Lectures on *Ariſtotle*. The Praiſes, which univerſally were given him, were extreamly pleaſing to his Vanity. He was not a little proud to have augmented

mented the Glory of his Family by the way of Learning, while his Brothers were continually adorning it by that of Arms; and he flatter'd himſelf, that the way which he had taken, wou'd lead him onward to ſomewhat of greater conſequence.

But God Almighty had far other thoughts than thoſe of *Xavier*, and it was not for theſe fading Honours that the Divine Providence had conducted him to *Paris*.

At the ſame time, when this young Maſter of *Philoſophy* began his courſe, *Ignatius Loyola*, who had renounc'd the World, and caſt the model of a learned Society, wholly devoted to the Salvation of Souls, came into *France* to finiſh his Studies, which the obſtacles he found in *Spain*, after his Converſion, had conſtrain'd him to interrupt.

He had not continued long in the Univerſity of *Paris*, before he heard talk of *Xavier*, and grew acquainted with him. Our new Profeſſour, who taught at the Colledge of *Beauvois*, though he dwelt in the Colledge of St. *Barbe*, with *Peter le Fevre* a *Savoyard*, was judg'd by *Ignatius* to be very proper for the preaching of the Goſpel, as well as his Companion. To gain the better opportunity of inſi-

nuating

nuating himself into their acquaintance, he took Lodgings with them, and was not wanting to Exhort them to live up to the Rules of Christianity.

Le Fevre, who was of a tractable nature, and was not enamour'd of the World, resign'd himself without opposition. But *Xavier* who was of a haughty Spirit, and whose head was fill'd with Ambitious thoughts, made a fierce Resistance at the first. The Discipline and Maximes of *Ignatius*, who liv'd in a mean Equipage, and valued nothing but that Poverty, made him pass for a low minded Fellow in the Opinion of our young Gentleman. And accordingly *Xavier* treated him with much contempt; rallying him on all occasions, and making it his business to ridicule him.

This notwithstanding, *Ignatius* omitted no opportunities of representing to him the great consequence of his Eternal welfare, and urging the words of our Blessed Saviour, *What profit is it to a Man to gain the whole World, and to lose his own Soul?* But perceiving that he cou'd make no impression, on a heart, where self-conceit was so very prevalent, and which was dazled with vain-glory, he bethought himself of assaulting him on the weaker side.

When

When he had often Congratulated with him for thoſe rare talents of Nature with which he was endow'd, and particularly applauded his great Wit, he made it his buſineſs to procure him Scholars, and to augment his Reputation by the crowd of his Auditours. He conducted them even to his Chair, and in preſenting them to their Maſter never fail'd to make his Panegyrick.

Xavier was too vain, not to receive with a greedy ſatisfaction, what ever Incenſe was given him of that kind: Applauſe was welcome from what ever hands it came; and withall, he was too grateful, not to acknowledge thoſe good Offices which were done him, by a Perſon whom he had us'd ſo very ill: He was the more ſenſible of ſuch a kindneſs, by being conſcious to himſelf how little he had deſerv'd it. He began to look with other eyes, on him who had the appearance of ſo mean a Creature, and at the ſame time, was inform'd that this Man of ſo deſpicable a preſence, was Born of one of the Nobleſt Families in *Guypuſcoa*; that his Courage was correſpondent to his Birth, and that onely the fear of God had inſpir'd him with the choice of ſuch a Life, ſo diſtant from his Inclination, and his Quality.

Theſe

Theſe conſiderations, in favour of *Ignatius*, led him to hearken without repugnance, to thoſe Diſcourſes which were ſo little ſutable to his natural bent; as if the quality and vertue of him who made them, had given a new charm and weight to what he ſaid.

While things were paſſing in this manner, *Xavier's* Money began to fail him, as it frequently happens to Foreigners, who are at a great diſtance from their own Country: And *Ignatius* who was newly return'd from the Voyages which he had made into *Flanders* and *England*, from whence he had brought back a large contribution of Alms; aſſiſted him in ſo preſſing an occaſion, and thereby made an abſolute Conqueſt of his affections.

He is preſerv'd from falling into Hereſie.

the Hereſy of *Luther* began to ſpread it ſelf in *Europe*: and it was an artifice of thoſe Sectaries, to procure Proſelytes in the Catholique Univerſities, who by little and little might inſinuate their new Opinions into the Scholars, and their Maſters. Many knowing Men of *Germany*, were come on that deſign to *Paris*, tho' under the pretence of ſeconding the intentions of *Francis* the firſt, who was deſirous to reſtore Learning in his Kingdom. They ſcattered their Errours in

ſo

ſo dextrous a manner that they made them plauſible, and principally endeavour'd to faſten on young Scholars, who had the greateſt reputation of Wit. *Xavier* who was naturally curious, took pleaſure in theſe Novelties, and had run into them of his own accord, if *Ignatius* had not withdrawn him. He gave an account of this very thing not long afterwards in a Letter to his Elder Brother, *Don Azpilcueta*, of which *Ignacius* himſelf was the Bearer; who made a Voyage into *Spain*, for thoſe Reaſons which I have ſet down in another place. And theſe are his words, which well deſerve to be related.

" He has not onely relieved me, by " himſelf, and by his Friends, in thoſe " neceſſities to which I was reduc'd; " but, which is of more importance, he " has withdrawn me from thoſe oc- " caſions which I had to contract a " Friendſhip with Young Men of my " own ſtanding, Perſons of great Wit " and well accompliſh'd, who had ſuck'd " in the Poyſon of Hereſie, and who hid " the corruptions of their heart, under a " fair and pleaſing outſide. He alone has " broken off that dangerous commerce " in which my own imprudence had en- " gag'd me: And has hindred me from

" following

" following the bent of my eaſy Na-
" ture, by diſcovering to me the ſnares
" which were laid for me: If *Don Igna-*
" *tius* had given me no other proof of his
" kindneſs, I know not how I cou'd be
" able to return it, by any acknowledg-
" ments I could make. For, in ſhort,
" without his aſſiſtance, I cou'd not have
" defended my ſelf from thoſe young
" men, ſo fair in their outward carriage,
" and ſo corrupt in the bottom of their
" hearts.

We may conclude from this Authentique Teſtimony, that *Xavier*, far from carrying the Faith to the remoteſt Nations of Idolaters, was in danger to make Shipwrack of his own; had he not fallen into the hands of ſuch a Friend as was *Ignatius*; who deteſted even the leaſt appearance of Hereſy; and whoſe ſight was ſharp enough to diſcover Heretiques, how ſpeciouſly ſoever they were diſguis'd.

It was not ſufficient to have onely preſerv'd *Xavier* from Errour; but it was farther neceſſary, to wean him altogether from the World; theſe favourable diſpoſitions which appear'd in him, encourag'd *Ignatius* to purſue his Deſign, and gave him hope of a fortunate ſucceſs. Having one day found *Xavier* more than ordinarily attentive, he repeated to him

theſe

theſe words more forcibly than ever: *What will it profit a Man to gain the whole World, and to loſe his own Soul?* After which he told him, that a mind ſo noble and ſo great as his, ought not to confine it ſelf to the vain honours of this World; that Cœleſtial Glory was the onely lawful Object of his Ambition: And that right reaſon would require him, to prefer that, which was eternally to laſt, before what would vaniſh like a Dream.

His change of Life.

Then it was, that *Xavier* began to ſee into the emptineſs of Earthly Greatneſs; and found himſelf touch'd with the love of Heavenly Things. But theſe firſt impreſſions of Grace, had not all their effect immediately: He made frequent Reflections within himſelf, of what the Man of God had ſaid to him: and it was not without many ſerious thoughts, and after many a hard ſtruggling, that being overcome at length, by the power of thoſe Eternal Truths, he took up a ſolid reſolution, of living according to the Maximes of the Goſpel, and of treading in his Footſteps, who had made him ſenſible of his being gone aſtray.

He reſign'd himſelf therefore to the Conduct of *Ignatius*, after the Example of *Le Fevre*, who had already reform'd his Life, and was Inflam'd with the Zeal of

of edifying others. The directions of a Guide so well enlighten'd, made easie to *Xavier* the Paths of that Perfection, which were hitherto unknown to him. He learnt from his new Master, that the first step, which a sincere Convert is to make, is to labour in the subduing of his darling Passion. As vain-glory had the greatest dominion over him; his main endeavours from the very beginning, were to humble himself, and to confound his own pride in the sence of his emptiness, and of his sins. But well knowing that he could not tame the haughtiness of the Soul, without mortifying the Flesh, he undertook the Conquest of his Body, by Haircloath, by Fasting, and other Austerities of Penance.

When his time of vacancies was come, he perform'd his Spiritual Exercises, which his Lectures of Philosophy had till then hinder'd. Those very Exercises I mean, which *Ignatius*, Inspir'd of God, had Compos'd at *Manreze*; and of which I have drawn the Model, in the Life of that Holy Founder of the Society of *Jesus*.

His retirement, and total Conversion.

He began his retirement with an extraordinary fervour, even to the passing of four days entire, without taking any nourishment. His Contemplations were wholly

wholly buſied day and night on Divine Matters. And an Ancient Memorial aſſures us, that he went to his Devotions with his hands and feet tyed; either to ſignifie, that he was deſirous to do nothing, but by the Inſpiration of the Holy Spirit, or to give himſelf the ſame uſage, which was given to the Man in the Parable of the Goſpel; *Who dar'd to appear in the Wedding-Room, without Cloathing himſelf in Wedding Garments.*

By meditating at his leiſure on the great truths of Chriſtianity, and eſpecially on the Myſteries of our Saviour, according to the Method of *Ignatius*, he was wholly chang'd into another Man; and the humility of the Croſs appear'd to him more amiable than all the Glories of the World. Theſe new inſights, caus'd him without the leaſt repugnance to refuſe a Canonry of *Pampeluna*, which was offer'd him at that time, and was very conſiderable, both in regard of the Profits and of the Dignity. He form'd alſo, during his ſolitude, the deſign of glorifying God by all poſſible means, and of employing his whole Life for the Salvation of Souls.

On theſe foundations, having finiſhed the courſe of Philoſophy which he read, and which had laſted three years and a

half, according to the cuſtome of thoſe times, he ſtudied in Divinity, by the Counſel of *Ignatius*, whoſe Scholar he openly declar'd himſelf to be.

In the mean time *Ignatius*, who found in himſelf an inward Call to the Holy-Land, for the Converſion of *Jews* and *Infidels*; diſcovered his intentions to *Xavier*, which he had already communicated to *Le Fevre*, and four other Learned young men, who had embrac'd his form of Life.

All the ſeven, engag'd themſelves, by promiſe to each other, and by ſolemn Vows to God Almighty, to forſake their worldly goods, and undertake a Voyage to *Jeruſalem*; or, in caſe, that in the compaſs of a Year they cou'd not find an accommodation of paſſing the Seas, that they would caſt themſelves at the feet of our Holy Father, for the Service of the Church, into what ever part of the World he would pleaſe to ſend them.

He Conſecrates himſelf to God, by a Vow.

They made theſe Vows at *Montmartre*, on the day of our Ladies Aſſumption, in the year 1534. That holy place, which has been water'd with the Blood of Martyrs, and where their Bodies are ſtill depoſited, inſpir'd a particular Devotion into *Xavier*, and poſſeſs'd him with a fervent deſire of Martyrdom.

Towards

Towards the end of the year following, he went from *Paris*, in the Company of *Le Fevre*, *Laynez*, *Salmeron*, *Rodriguez*, *Bobadilla*, and three other Divines, whom *Le Fevre* had gain'd in in the abſence of *Ignatius*, who for important Reaſons, was oblig'd to go before, and who was waiting for them at *Venice*.

What happen'd to him in his Journey to Venice.

Somewhat before their departure, *Xavier*, who was ſometimes too far tranſported, by the fervency of his Soul, had tied his Arms and Thighs with little Cords, to mortifie himſelf, for ſome kind of vain ſatisfaction which he took in out-running and overleaping his young Companions; for he was very active; and amongſt all the Recreations us'd by Scholars, he lik'd none but the exerciſes of the Body.

Though the Cords were very ſtraight about him, yet he imagin'd they wou'd not hinder him from travelling on foot. But he had ſcarcely begun his journey, when he was taken with extream pains. He bore them as well as he was able; and diſſembled them, till his ſtrength fail'd him. His motion had ſwell'd his Thighs, and indented the Cords ſo deep into his fleſh, that they were hardly viſible: Inſomuch that the Chirurgions,

to whom his Fellows discover'd them, plainly said, that any incisions which cou'd be made, wou'd serve onely to increase his pains, and that the ill was incurable.

In this dangerous conjuncture, *Le Fevre*, *Laynez*, and the rest, had recourse to Almighty God, and not in vain. *Xavier* waking the next morning, found the Cords fallen down, the swelling wholly taken away from his Thighs, and the marks of the Cords only remaining on his Flesh. They joyn'd in actions of Thanksgiving to the Almighty, for his providential care already shewn in their behalf; and though the ways were very rugged, in the inclemency of that Season, yet they chearfully pursu'd their Journey.

Xavier was serviceable to his Companions on all occasions, and was always before hand with them in the duties of Charity: whether it were, that being naturaly officious, and of a warm temper, he was more eager to employ himself for them; or that his health, miraculously restor'd, render'd him more obliging and charitable towards those by whose prayers it was recover'd.

When they were arriv'd at *Venice*, their breathings were only after the holy places.

places. *Ignatius*, whom they were raviſh'd to ſee again, and whom they acknowledg'd for their common Father, was of opinion that while they were waiting the opportunity, of going to receive the Pope's bleſſing for their Voyage to *Jeruſalem*, each of them ſhou'd employ himſelf on works of Charity, in the Hoſpitals of the Town.

Xavier whoſe lott fell, in the Hoſpital of the Incurable, was not ſatisfied onely with buſying himſelf all day, in dreſſing ſick men's ſores, in making their Beds, and doing them more inferiour ſervice, but alſo paſs'd whole nights, in watching by them. But his care and pains were not confin'd to the ſuccour of their Bodies. Tho' he was wholly ignorant of the *Italian* Tongue, he frequently ſpoke of God to them, and above all things exhorted the greateſt Libertines to repentance, by cauſing them to comprehend, in the beſt manner he was able, that though their corporal maladies were incurable, yet the diſeaſes of their Souls were not ſo: that how enormous ſoever our offences were, we ought always to rely on God's mercy, and that a deſire of being ſincerely converted, was onely requiſite in Sinners for obtaining the grace of their Converſion.

What he did at Venice.

One of these sick Alms-men had an Ulcer, which was horrible to the sight, but the noysomness of the stench was yet more insupportable: Every one shun'd the miserable Creature, not enduring so much as to approach him: And *Xavier* once found a great Repugnance in himself to attend him: But at the same time, he call'd to his remembrance a Maxim of *Ignatius*, that we make no progress in Vertue, but by vanquishing our selves; and that the occasion of making a great Sacrifice, was too precious to be lost. Being fortify'd with these thoughts, and encourag'd by the example of St. *Catharine de Sienna*, which came into his Mind, he embrac'd the sick person, apply'd his Mouth to the Ulcer, surmounted his natural loathing, and suck'd out the Corruption; at the same moment, his Repugnance vanish'd; and after that, he had no farther trouble in the like cases; of so great importance it is to us, once to have throughly overcome our selves.

He goes to Rome, *and from thence returns to* Venice.

Two Moneths were pass'd away in these exercises of Charity. After which he set forward on his Journey to *Rome* with the other Disciples of *Ignatius*, who himself stay'd behind alone at *Venice*. They underwent great hardships in their way. It rain'd continually, and Bread

was

was often wanting to them, even when their ſtrength was waſted. *Xavier* encourag'd his Companions, and ſuſtain'd himſelf, by that Apoſtolick Spirit, with which God repleniſh'd him from that time forwards; and which already made him in love with pain and ſufferings.

Being arriv'd at *Rome*, his firſt care was to viſit the Churches, and to conſecrate himſelf to the Miniſtry of the Goſpel, upon the Sepulchre of the Holy Apoſtles. He had the opportunity of ſpeaking more than once before the Pope. For the whole Company of them being introduc'd into the *Vatican*, by *Pedro Ortiz*, that *Spaniſh* Doctor, whom they had formerly known at *Paris*, and whom the Emperour had ſent to *Rome* for the Affair concerning the marriage of *Catharine* of *Arragon*, Queen of *England*, *Paul* the Third, who was a lover of Learning, and who was pleas'd to be entertain'd at his Table, with the Converſation of learned Men, commanded that theſe Strangers, whoſe Capacity he had heard ſo extreamly prais'd, ſhou'd be admitted to ſee him for many days ſucceſſively; and that in his preſence they ſhou'd diſcourſe concerning divers points of School-Divinity.

Having receiv'd the Benediction of our Holy Father for their Voyage to the Holy Land, and obtain'd the permiſſion for thoſe amongſt them who were not in Sacred Orders, to receive them, they return'd to *Venice*. *Xavier* there made his Vows of Poverty and perpetual Chaſtity, together with the reſt in the hands of *Jeronimo Veralli* the Popes Nuncio, and having again taken up his Poſt in the Hoſpital of the Incurable, he reſum'd his Offices of Charity, which his Journey to *Rome* had conſtrain'd him to interrupt, and continued in thoſe Exerciſes till the time of his Embarquement.

In the mean time, the War which was already kindled betwixt the *Venetians* and the *Turk*, had broken the Commerce of the *Levant*, and ſtopt the paſſage to the *Holy Land*. Inſomuch, that the Ship of the Pilgrims of *Jeruſalem* went not out that year according to the former Cuſtom.

This diſappointment wonderfully afflicted *Xavier*, and the more, becauſe he not only loſt the hope of ſeeing thoſe places which had been Conſecrated by the preſence and the Blood of *Jeſus Chriſt*, but was alſo bereft of an occaſion of dying for his Divine Maſter. Yet he comforted himſelf in reflecting on the method

of

of Gods Providence; and at the ſame time, not to be wanting in his duty to his Neighbour, he diſpos'd himſelf to receive the Orders of Prieſthood, and did receive them with thoſe conſiderations of awful dread, and holy confuſion which are not eaſy to be expreſs'd.

He prepares himſelf to celebrate his firſt Maſs.

The Town appear'd to him an improper place, for his preparation, in order to his firſt Maſs. He ſought out a ſolitary place, where being ſeparated from the communication of Man, he might enjoy the privacies of God: He found this convenience of a retirement near *Monteſelice*, not far from *Padoua*: It was a miſerable Thatch'd Cottage, forſaken of Inhabitants, and out of all manner of repair. Thus accommodated, he paſs'd forty days, expos'd to the injuries of the Air, lying on the cold hard Ground, rigidly diſciplining his Body, faſting all the day, and ſuſtaining nature only with a little pittance of Bread, which he begg'd about the Neighbourhood: But taſting all the while, the ſweets of Paradiſe, in contemplating the Eternal Truths of Faith. As his Cabin did not unfitly repreſent to him the Stable of *Bethlehem*, ſo he propos'd to himſelf, frequently, the extreme poverty of the Infant *Jeſus*, as the pattern of his own; and ſaid within himſelf

himſelf, That ſince the Saviour of Mankind, had choſen to be in want of all things, they who labour'd after him for the Salvation of Souls, were oblig'd by his example to poſſeſs nothing in this World.

How pleaſing ſoever this loneliness were to him, yet his forty days being now expir'd, he left it, to inſtruct the Villages and Neighbour-Towns, and principally *Montefelice*, where the People were groſly ignorant, and knew little of the duties of Chriſtianity.

The Servant of God made daily Exhortations to them, and his penitent Aſpect gave authority to all his words; inſomuch, that only looking on his Face, none cou'd doubt but he was come from the Wilderneſs to inſtruct them in the way to Heaven: He employ'd himſelf during the ſpace of two or three Months in that manner. For though there was no appearance that any Veſſel ſhou'd ſet Sail for the *Holy Land*, yet *Ignatius* and his Diſciples, who had oblig'd themſelves to wait one Year in expectation of any ſuch opportunity, wou'd not depart from the Territories of the Republick, till it was totally expir'd, that they might have nothing to upbraid themſelves, in relation to the Vow which they had made.

Xavier

Xavier being thus disposed, both by his Retirement, and his exteriour Employments, at length said his first Mass at *Vicenza*; to which place *Ignatius* had caus'd all his Company to resort. And he said it with Tears flowing in such abundance, that his Audience cou'd not refrain from mixing their own with his. *He celebrates his first Mass, and falls sick after it.*

His Austere, Laborious Life, joyn'd with so sensible a Devotion, which often makes too great an impression on the Body, so much impair'd the strength of his Constitution, that he fell sick, not long after his first Mass. He was carry'd into one of the Town-Hospitals, which was so crouded, and so poor, that *Xavier* had in it but the one half of a wretched Bed, and that too in a Chamber, which was open on every side. His Victuals were no better than his Lodging, and never was sick Man more destitute of Humane Succours, but in requital, Heaven was not wanting to him.

He was wonderfully devoted to St. *Jerome*; and had often had recourse to that blessed Doctor of the Church, for the understanding of difficult places in the Scripture. The Saint appear'd to him one night, refulgent in his Beams of Glory, and gave him Consolation in his Sickness. Yet, at the same time, declaring *St.* Jerome *appears to him.*

claring to him, that a far greater affliction than the preſent was waiting for him at *Bologna*, where himſelf and one of his Companions were to paſs the Winter; that ſome of them ſhou'd go to *Padoua*, ſome to *Rome*, others to *Ferrara*, and the remainder of them to *Sienna*.

This Apparition fortify'd *Xavier* ſo much, that he recover'd ſuddainly; yet whether he had ſome doubts concerning it, or was of opinion that he ought to keep it ſecret, he ſaid nothing of it at that time. But that which then happen'd to him, made it evident, that the Viſion was of God. For *Ignatius*, who was ignorant of what had been reveal'd to *Xavier*, having aſſembled his Diſciples, gave them to underſtand, That ſince the Gate of the *Holy Land* was ſhut againſt them, they ought not any longer to defer the offering of their Service to the Pope; that it was ſufficient if ſome of them went to *Rome*, while the reſt of them diſpers'd themſelves in the Univerſities of *Italy*, to the end, they might inſpire the fear of God into the Scholars, and gather up into their number, ſome young Students of the greateſt parts. *Ignatius* appointed them their ſeveral ſtations, juſt as they had been foreſhewn by St. *Jerome*; and that of *Bologna*, fell to the ſhare of *Xavier* and *Bobadilla*. After

After their arrival at *Bologna*, *Xavier* went to say a Mass at the Tomb of St. *Dominick*; for he had a particular Veneration for the Founder of that Order, whose institution was for the preaching of the Gospel.

He goes to Bologna, and labours there with great success.

A devout Virgin, whose name was *Isabella Casalini*, seeing him at the Altar, judg'd him to be a Man of God. And was led by some interiour motion to speak to this Stranger Priest when his Mass was ended. She was so much edify'd, and so satisfy'd with the discourse of *Xavier*, that she immediately inform'd her Uncle, at whose House she lodg'd, of this treasure which she had discover'd.

Jerome Casalini, who was a very considerable Clergy-man, both in regard of his noble Blood, and of his Vertue, went in search of this *Spanish* Priest, upon the account which was given of him by his Niece: And having found him at the Hospital, he importun'd him so much, to take a Lodging in his House, that *Xavier* cou'd not in Civility refuse him. But the Holy Man wou'd never accept of his Table, of whose House he had accepted. He begg'd his Bread from Door to Door according to his usual custome; and liv'd on nothing but the Alms which was given him in the Town.

Every

Every day, after having celebrated the Divine Myſteries in St. *Lucie*'s Church, of which *Caſalini* was Curate, he there heard the Confeſſions of ſuch as preſented themſelves before him: After which he viſited the Priſons and the Hoſpitals, Catechiz'd the Children, and Preach'd to the People.

'Tis true, he ſpoke but very ill; and his Language was only a kind of *Lingua franca*, a confus'd medley, of *Italian*, *French* and *Spaniſh*: But he pronounc'd it with ſo much vehemence, and the matter of his Sermons was ſo ſolid, that his ill accent, and his improper Phraſes were paſt by. His Audience attended to him, as to a Man deſcended from above, and his Sermon being ended, came to caſt themſelves at his Feet, and make Confeſſion.

He relapſes into his ſickneſs, and yet continues preaching.

Theſe continual labours, during a very ſharp Winter, threw him into a relapſe of ſickneſs, much more dangerous than the former; as it were to verify the Prediction of St. *Jerome*; for he was ſeiz'd with a Quartan Ague, which was both malignant and obſtinate: inſomuch that it caſt him into an extreme faintneſs, and made him as meagre as a *Skeleton*. In the mean time, lean and languiſhing as he was, he ceas'd not to crawl to the publick

publick places, and excite Paſſengers to Repentance. When his Voice fail'd him, his wan and mortify'd Face, the very picture of Death, ſeem'd to ſpeak for him, and his preſence alone had admirable effects.

Jerome Caſalini profited ſo well, by the Inſtructions and Example of the holy Man, that he arriv'd in a ſhort ſpace to a high degree of Holineſs: The greater knowledge he had of him, he the more admir'd him, as he himſelf related. And it is from this vertuous Church-man chiefly, that we have this account of *Xavier*, that having labour'd all the day, he paſs'd the Night in Prayer; that on *Friday* ſaying the Maſs of the Paſſion, he melted into Tears, and was often raviſh'd in his Soul; that he ſpoke but ſeldome, but that all his words were full of ſound Reaſon, and heavenly Grace.

He is recall'd to Rome *by Father* Ignatius, *and labours there with great ſucceſs.*

While *Xavier* was thus employing his Labours at *Bologna*, he was recall'd to *Rome* by Father *Ignatius*; who had already preſented himſelf before the Pope, and offer'd him the Service both of himſelf and his Companions. Pope *Paul* the Third accepted the good Will of theſe new Labourers, enjoining them to begin their Work in *Rome*, and preach under the Authority of the Holy See. The principal

Rome

principal Churches were assign'd them; and that of St. *Laurence* in *Damaso* was allotted to *Xavier*.

Being now freed from his *Quartan Ague*, and his strength being again restor'd, he preach'd with more vigour and vehemence than ever.

Death, the last Judgment, and the pains of Hell, were the common Subject of his Sermons. He propos'd those terrible truths after a plain manner, but withal, so movingly, that the People, who came in Crowds to hear him preach, departed out of the Church in a profound silence; and thought less of giving Praises to the Preacher, than of Converting their own Souls to God.

The Famine which laid waste the City of *Rome*, at that time, gave opportunity to the ten Stranger-Priests, to relieve an infinite number of miserable People, oppress'd with want, and unregarded. *Xavier* was ardent above the rest, to find them places of accommodation, and to procure Alms for their Subsistance. He bore them even upon his Shoulders to the places which were provided for them, and attended them with all imaginable care.

The occasion of the Mission into the Indies.

In the mean time, *James Govea* a *Portugueſe*, who had been acquainted with *Ignatius*,

Ignatius, *Xavier*, and *Le Fevre* at *Paris*, and who was Principal of the Colledge of Saint *Barbe*, when they liv'd together there, being come to *Rome* on ſome important buſineſs for which he was ſent thither by *John* the Third, King of *Portugal*, and ſeeing the wonderful effects of their Miniſtry, wrote to the King, as he had formerly done from *Paris*, on the Reports which were ſpread of them, that ſuch Men as theſe, Knowing, Humble, Charitable, inflam'd with Zeal, indefatigable in Labour, lovers of the Croſs, and who aim'd at nothing but the Honour of Almighty God, were fit to be employ'd in the *Eaſt-Indies*, to plant, and propagate the Faith. He adjoin'd, That if his Majeſty were deſirous of theſe excellent Men, he had only to ask them, from the Pope, who had the abſolute diſpoſition of them.

John the Third, the moſt Religious Prince then living, wrote thereupon to his Embaſſadour *Don Pedro Maſcaregnas*, and order'd him to obtain from his Holineſs, ſix at leaſt of thoſe Apoſtolick Men, which had been commended to him by *Govea*. The Pope having heard the Propoſition of *Maſcaregnas*, remitted the whole buſineſs to Father *Ignatius*, for whom he had already a great conſiderati-

on: and who had lately preſented to his Holineſs the model of the new Order, which he and his Companions were deſirous to eſtabliſh.

Ignatius who had propos'd to himſelf no leſs a deſign, than the Reformation of the vvhole World, and who ſavv the urgent neceſſities of *Europe*, infected vvith Hereſie on every ſide, return'd this anſvver to *Maſcaregnas*, that of ten, which vvas their vvhole number, he cou'd ſpare him at the moſt but tvvo perſons. The Pope approv'd this anſvver, and order'd *Ignatius* to make the choice himſelf. Thereupon *Ignatius* nam'd *Simon Rodriguez* a *Portugueſe*, and *Nicholas Bobadilla* a *Spaniard*. The firſt of theſe was, at that time employ'd at *Sienna*, and the other in the Kingdom of *Naples*, as they had been Commiſſioned by the Holy-Father. Though *Rodriguez* vvas languiſhing under a Quartan Ague, when he was recall'd from *Sienna*, yet he fail'd not to obey the Summons; and ſhortly after embarking on a Ship of *Lisbonne* vvhich vvent off from *Civita Vecchia*, carried with him *Paul de Camerin*, vvho, ſome months before, had joyn'd himſelf to their Society.

As for *Bobadilla*, he vvas no ſooner come to *Rome*, than he fell Sick of a continued Feaver; and it may be ſaid, that his

Diſtemper

Diſtemper was the hand of Heaven, vvhich had ordain'd another in his ſtead, for the Miſſion of the *Indies*. For ſometimes that which appears but chance, or a purely natural effect in the Lives of men, is a diſpoſition of the Divine Providence vvhich moves by ſecret ways to its own propos'd ends; and is pleas'd to execute thoſe deſigns, by means as eaſy as they are powerful.

He is nam'd for the Miſſion of the Indies.

Maſcaregnas who had finiſh'd his Embaſſy, and was deſirous to carry with him into *Portugal*, the ſecond Miſſioner who had been promis'd him, was within a day of his departure, when *Bobadilla* arriv'd. *Ignatius* ſeeing him in no condition to undertake a Voyage, apply'd himſelf to God for his direction, in the choice of one to fill his place, or rather to make choice of him whom God had choſen. For he was immediately enlightned from above, and made to underſtand, that *Xavier* was that Veſſel of Election. He call'd for him at the ſame inſtant, and being fill'd with the Divine Spirit, *Xavier* (ſaid he) I had nam'd *Bobadilla* for the *Indies*, but the Almighty has nominated you this day. I declare it to you from the Vicar of *Jeſus Chriſt*. Receive an Employment committed to your charge by his

Holineſs, and deliver'd by my mouth, as if it were conferr'd on you by our bleſſed Saviour in perſon. And rejoyce for your finding an opportunity, to ſatisfie that fervent deſire, which we all have, of carrying the Faith into remote Countries. You have not here a narrow *Paleſtine*, or a Province of *Aſia* in proſpect, but a vaſt extent of ground; and innumerable Kingdoms. An entire World is reſerv'd for your endeavours, and nothing but ſo large a Field, is worthy of your courage and your zeal. Go, my Brother, where the voice of God has call'd you; where the Holy See has ſent you, and kindle thoſe unknown Nations, with the flame that burns within you.

Xavier, wholly confounded in himſelf with theſe expreſſions of *Ignatius*, with tears of a tender affection in his eyes, and bluſhing in his Countenance, anſwer'd him, that he cou'd not but be aſtoniſh'd, that he ſhou'd pitch upon a man, ſo weak, and puſilanimous as himſelf, for an enterpriſe, which requir'd no leſs than an Apoſtle: that nevertheleſs he was ready to obey the commands of Heaven; and that he offer'd himſelf, with the whole power of his Soul, to do and ſuffer all things, for the ſalvation of the *Indians*. After which, giving leave

to

to his internal joy, to break out, and to diffuſe it ſelf, he more confidently ſaid to Father *Ignatius*, that his deſires were now accompliſh'd. That for a long time he had ſigh'd after the *Indies*, without daring to declare it And that he hop'd, from thoſe Idolatrous Nations, to have the honour of dying for Jeſus Chriſt, which had been deny'd him in the Holy-Land.

God myſteriouſly reveals to him, his intended Miſſion, to the Indies.

He added, in the height of theſe tranſports, that at length he ſaw that clearly, of vvhich God had often given him a glymps, under ſome miſterious Figures. In effect, *Xavier* had frequently dreamt by night, that he carried on his ſhoulders, a Gigantick, and very ſwarthy *Indian*; and oppreſt with this ſtrong imagination, he groan'd and ſigh'd, in that uneaſie ſlumber, as one out of breath, and labouring under an intolerable burden: inſomuch that the noiſe of his groans and heavings, wak'd thoſe vvho were lodg'd in the ſame Chamber: and, one night, it hapning that Father *Laynez* being awaken'd by it, ask'd him what it vvas that troubled him: *Xavier* immediately told his Dream, and added that it put him into a ſvveat, with big drops over all his body.

Beſides this, he once beheld, either in

a dream, or in a trance, vaſt Oceans full of Tempeſts and of Rocks, deſart Iſlands, barbarous Countries, hunger and thirſt raging every where, nakedneſs, multiplicity of labours, with bloody perſecution, and imminent dangers of death and of deſtruction. In the midſt of this ghaſtly Apparition, he cry'd aloud, yet more, O my God, yet more! and Father *Simon Rodriguez* heard theſe words diſtinctly, but however he importun'd him to declare their meaning, he wou'd diſcover nothing at that time; 'till embarking for the *Indies* he reveal'd the Myſtery.

He takes his leave of the Pope; and what his Holineſs ſaid to him.

Such Ideas, always preſent in his imagination, fill'd his familiar diſcourſes with notions of a new World, and the Converſion of Infidels. While he was ſpeaking on that ſubject his face was on a fire, and the tears came into his eyes. This was teſtified of him by Father *Jerome Dominec*, who before he enter'd into the Society, had convers'd with him at *Bologna*, where a ſtrict friendſhip was made betvvixt them.

As *Xavier* vvas advertis'd of this Voyage to the *Indies* but the day before *Maſcaregnas* departed, he had but time enough to piece up his Caſſock, bid his friends farewell, and go to kiſs the feet of our Holy Father.

Paul

Paul the third, overjoy'd, that under his Pontificate, a gate ſhou'd be open'd to the Goſpel, in the Oriental *Indies*, receiv'd him with a moſt Fatherly affection, and excited him to aſſume ſuch thoughts, as were worthy of ſo high an undertaking. Telling him for his encouragement, that the eternal wiſdom, is never failing to ſupply us with ſtrength, to proſecute the labours to which it has ordain'd us, even though they ſhou'd ſurpaſs all humane abilities. He muſt, indeed prepare himſelf for many ſufferings, but the affairs of God, ſucceeded not, but by the ways of ſuffering, and that none cou'd pretend to the honour of an Apoſtleſhip, but by treading in the ſteps of the Apoſtles, whoſe Lives were but one continual croſs, and a daily death. That Heaven had employ'd him in the miſſion of St. *Thomas*, the Apoſtle of the *Indies*, for the Conqueſt of Souls; That it became him to labour generouſly, in reviving the Faith in thoſe Countries, where it had been planted by that great Apoſtle; and that if it were neceſſary for him to ſhed his blood, for the glory of Chriſt Jeſus, he ſhou'd account it his happineſs to die a Martyr.

It ſeem'd that God himſelf had ſpoken by the mouth of his Vice-gerent, ſuch

impreſſion had theſe words on the mind and heart of *Xavier*. They inſpir'd into him a divine vigour; and in his anſwer to His Holineſs, there ſhone through a profound humility ſuch a magnanimity of Soul, that *Paul* the third, had from that very minute, a certain preſage of thoſe wonderful events, which afterwards arriv'd. Therefore the moſt Holy Father, having wiſh'd him the ſpecial aſſiſtance of God in all his Labours, tenderly embrac'd him, more than once, and gave him a moſt ample Benediction.

He departs from Rome.

Xavier departed in the company of *Maſcaregnas* the 15th. of *March*, in the year 1540, without any other equipage beſides his Breviary. In giving his laſt adieu to Father *Ignatius*, he caſt himſelf at his feet, and with all humility deſir'd his bleſſing. And in taking leave of *Laynez*, he put into his hands a ſmall Memorial, which he had written, and ſign'd.

This Memorial, which is ſtill preſerv'd at *Rome*, contains, that he approves, as much as depends on him, the Rules and Conſtitutions, which ſhall be drawn up, by *Ignatius* and his Companions; that he elects *Ignatius* to be their General, and in failure of him, *Le Fevre*. That he conſecrates himſelf to God, by the three

three vows, of Poverty, Chaſtity, and Obedience, in the Society of Jeſus, when it ſhall be rais'd into a Religious Order, by the Apoſtolical Authority.

The concluſion of that affair, was daily expected; and indeed it was happily finiſh'd, before the ending of the year, in that almoſt miraculous manner, as is related in the Life of St. *Ignatius*.

How he employ'd himſelf, during his journey.

His Journey from *Rome* to *Lisbonne*, was all the way by Land: and was above three months. *Xavier* had a Horſe allow'd him, by order from the Embaſſadour; but they were no ſooner on their way, than he made him common. The Father often alighted to eaſe the Servants who follow'd on foot; or exchang'd his Horſe, with others who were not ſo well mounted. At the Inns he was every man's Servant, even to the rubbing of the Horſes, by an exceſs of humility, which, on thoſe occaſions, caus'd him to forget the Dignity of his Character. He reſign'd his Chamber and his Bed, to thoſe who wanted them; and never lodg'd but either on the ground or on the litter in the Stable. In the reſt of his actions, ever chearful, and pleaſant in diſcourſe, which made all men deſirous of his Company: but always mixing ſomewhat with that gayety,

which

which was edifying both to the Masters and the Servants, and inspir'd them alike with thoughts of Piety.

They went by *Loretto*, where they rested at the least eight days; after which they continued their Journey by *Bologna*. From thence, *Xavier* wrote to *Ignatius*, in this manner.

His Letter to Ignatius.

I *Receiv'd, on the Holy-day of* Easter, *the Letter which you wrote and inclos'd in the Pacquet of my Lord Embassadour. God onely knows my joy in receiving it. Believing as I do, that we shall never entertain each other in this World, by any other way than that of writeing, and that we shall never see each other but in Heaven, it concerns us, that little time we have to live, in this place of Exile, to give our selves the mutual consolation of frequent Letters. The correspondence, on my part, shall be exactly kept; for being convinc'd by the Reasons which you gave me at our parting; that a Commerce of this nature ought to be establish'd, in a Regular Method, betwixt the Colonies and the Mother Country, I have resolv'd, that in what ever parts of the World I shall reside, or any Members of our Society with me, to maintain a strict communication with you, and with the Fathers at* Rome, *and send you as*

is large an account, as possibly I can, of any news concerning us. I have taken my opportunity of seeing the Cardinal of Invrea, *as you gave me in command, and have discours'd at leisure with him. He receiv'd me with much goodness, and offer'd me with great Civility, his interest, for our common cause. In the midst of the discourse which we had together, I threw my self at his feet, and kiss'd his hand, in the name of all our Society. As much as I can gather by his words, he extreamly approves the manner of our Living.*

As concerning my Lord Ambassadour, he loads me with so many Favours, that I shou'd never conclude, if I began to relate them. And I know not how I cou'd suffer the many good Offices he does me, if I had not some hope of repaying him in the Indies, *at the expence of my Life it self. On* Palm-Sunday *I heard his Confession, and after him many of his Domestick Servants; I communicated them afterwards, in the Holy Chappel of* Loretto: *where I said Mass. I likewise Confess'd them, and gave them the Communion, on* Easter *Sunday. My Lord Ambassadour's Almoner, recommends himself to your good Prayers; and has promis'd to bear me Company to the* Indies. *I am more taken up with Confessions here, than I was in* Rome, *at St.* Lewis. *I heartily salute*

ſalute all our Fathers, and if I name not every one of them in particular, I deſire them to believe, 'tis neither from my want of Memory, or Affection.

From *Bologna*, *March* 31. 1540. Your Brother and Servant in *Jeſus Chriſt*, *Francis.*

The whole Town of *Bologna* was in motion at the approach of Father *Xavier*: They were wonderfully affected to him, and in a manner eſteem'd him their Apoſtle: Both great and ſmall were deſirous of ſeeing him, and moſt of them diſcover'd the ſtate of their Conſcience to him; many of them proffer'd themſelves to go along with him to the *Indies*; all of them ſhed Tears at his departure, as thinking they ſhou'd never more behold him.

Jerome Caſalini, Curate of St. *Lucy*, who had lodg'd him the year before, was moſt particularly kind to him at his return: He oblig'd him to accept of his Houſe once more; and his Church became as it were the publick Rendezvous where *Xavier* heard an infinite number of Confeſſions.

Some remarkable accidents in his Journey to Lisbonne.

In the reſt of this long Journey, there happen'd two or three paſſages, which were ſufficiently remarkable. A domeſtick Servant to the Ambaſſadour, who rod

rode before, as Harbinger, to take up Lodgings for the Train, a violent and brutal Man, being reprehended by his Lord, for having been negligent in his duty, fell into a horrible fit of Paſſion, as ſoon as he was out of his preſence. *Xavier* heard him, but took no notice of it, at that time, for fear of provoking him to any farther extravagance. But the next morning, when the ſame perſon, ſet out before the Company, according to his cuſtome, he ſpurr'd after him at full ſpeed. He found him, lying under his Horſe, who was fallen with him from a Precipice, the Man ſorely bruis'd, and the Horſe kill'd outright. Wretched creature, ſaid the Father to him, what had become of thee, if thou hadſt dy'd of this fall? Theſe few words made him ſenſible of his furious expreſſions, for which he ſincerely ask'd pardon of Almighty God. And *Xavier* alighting, mounted him on his own Horſe, and walked on Foot by him, to their Lodging. *Maſcaregnas*

Another time the Gentleman of the Horſe attempting to paſs a ſmall River, which was very deep and rapid, the Current carryed away both Man and Horſe, and the whole Company gave him for loſt. *Xavier*, mov'd with Compaſſi-

on,

on, for the danger of his Soul, becauſe having had a call from Heaven, to enter into a Religious Life, he had not follow'd the motions of Grace, but remain'd in the World, began to implore God in his behalf. The Embaſſadour, who had a great kindneſs for him, join'd in that devout Action, and commanded the whole Train to follow their Example. They had ſcarcely open'd their Mouths for him, when the Man and Horſe, who were both drowning, came again above Water, and were carry'd to the Bank. The Gentleman was drawn out, pale in his Countenance, and half dead. When he had recover'd his Senſes, *Xavier* demanded of him, what thoughts he had, when he was at the point of periſhing? He freely acknowledg'd, That the Religious Life, to which God had call'd him, then ſtruck upon his Soul; with diſmal apprehenſions, for having neglected the means of his Salvation.

He proteſted afterwards, as *Xavier* himſelf relates, in one of his Letters, That, in that dreadful moment, the remorſe of his Conſcience, and the ſence of Gods Judgments, on Souls unfaithful to their Vocation, were more terrible to him, than the horrours even of Death it ſelf. He ſpoke of Eternal Puniſhments, with

with expreſſions ſo lively and ſo ſtrong, as if he had already felt them, and was return'd from Hell. He frequently ſaid, (as the Saint has aſſur'd us) that by a juſt Judgment of Eternal God, thoſe, who during their Life, made no preparations for their Death, had not the leiſure to think on God, when Death ſurpris'd them.

The Ambaſſadour, and all his People doubted not, but the ſafty of this Gentleman, was to be aſcrib'd to the Merits of the Saint: But *Xavier* himſelf believ'd it to be the pure effect of the Embaſſadours Devotion: for thus he writes to Father *Ignatius* concerning it. ——*Our Lord was pleas'd to give ear to the fervent Prayers of his Servant* Maſcaregnas, *which he made with Tears in his Eyes, for the deliverance of the poor Creature, whom we look'd upon as loſt; and who was taken from the Jaws of Death by a moſt evident Miracle.*

In paſſing over the *Alpes*, the Embaſſadour's Secretary alighting to walk in a difficult way, which he cou'd not well obſerve, by reaſon of the Snows, his Foot happen'd to ſlip on a ſharp deſcent; and he roll'd down into a Precipice: he had tumbled to the very bottom, if, in falling, his Cloaths had not taken hold on one of the Crags of the Rock, where he

he remain'd hanging over the depths without ability, either to disingage himself, or get up again. Those who follow'd, made towards him, but the horrour of that Abyss stopt short the most daring: *Xavier*, only, made not the least demur, he descended the Precipice, and lending his Hand to the Secretary, by little and little, dragg'd him up.

He passes by the Castle of Xavier *without going to it.*

Being gotten out of *France*, and having pass'd the *Pyreneans*, on the side of *Navarre*, when they were now approaching *Pampeluna*, *Mascaregnas* bethought himself, that Father *Francis*, for by that name *Xavier* was usually call'd, had not spoken one word of going to the Castle of *Xavier*, which was but little distant from their Rode: He remember'd him of it, and was even so importunate with him, as to say, That since he was about to leave *Europe*, and perhaps never more to see it, he cou'd not in decency dispence with giving a visit to his Family, and taking his last leave of his Mother, who was yet living.

But all the Arguments of *Mascaregnas*, wrought no effect upon a Man, who having forsaken all things for the love of God, was of Opinion, that he had nothing remaining in this World; and who also was perswaded, that Flesh and Blood

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are Enemies to the Apoſtolical Spirit. He turn'd not out of the Rode, but only ſaid to the Embaſſadour, That he deferr'd the ſight of his Relations, till he ſhou'd viſit them in Heaven; that this tranſient view wou'd be accompany'd but with Melancholy and Sadneſs, the common products of a laſt farewel, but in Heaven he ſhou'd eternally behold them with pleaſure, and without the leaſt allay of ſorrow.

Maſcaregnas had already a high Idea of *Xavier*'s Vertue; but this wonderful diſingagement from the World, yet more increas'd the eſteem which he had of him; inſomuch, that before they reach'd *Portugal*, he ſent an Expreſs to King *John* the Third, with no other errand, than to inform him of the Holineſs of this ſecond Miſſioner to the *Indies*.

He arrives at Lisbonne, *and cures* Rodriguez *immediately after his coming.*

They arriv'd at *Lisbonne* towards the end of *June*: And *Xavier* retir'd to the Hoſpital of *All-Saints*, where *Rodriguez*, who came by Sea, had taken up his Lodging. He found him much weaken'd with a *Quartan Ague*, which had not left him; and embrac'd him juſt at the moment, when his fit was coming on him. But whether it were, that the extream joy which *Rodriguez* found, ſo unexpectedly to ſee him, diſſipated the Hu-

Lisbon

mour which caus'd his Diſeaſe, or that the Embraces of *Xavier*, had from that time an healing Vertue; certain it is that the fit came not; and from thence forward, the Sick-man entirely recover'd of that Diſtemper.

He is call'd to Court.

Three or four days after, they were both call'd to Court. The King and Queen, who were in company together, receiv'd *Xavier* as a Saint, on the report of *Maſcaregnas*, and entertain'd him with all imaginable ſhews of kindneſs. They ask'd them diverſe Queſtions, concerning their way of living; by what accident their new Society came to be form'd; and what was the ground, and ultimate deſign of it; and at laſt, deſir'd to be inform'd by them, from whence proceeded that ſtrange Perſecution, which was rais'd in *Rome* againſt their Body, which had made ſo great a noiſe over all *Europe*. *Xavier* made anſwer to all theſe demands in few words, but ſo very pertinently, as much ſatisfy'd both their Majeſties: They gave great approbation, (as himſelf relates in his Letter from *Lisbonne* to *Ignatius*,) to what we ſaid, concerning the Diſcipline of our Houſes, the Quality of our Miniſtry, and the Spirit and Model of our Foundation.

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In the midſt of the Converſation the King ſent for the Prince of *Portugal* his Son *Don Juan*; and the *Infanta Maria*, his Daughter, that the two Miſſioners might ſee them. And from thence his Majeſty took occaſion of relating to them, how many Children he had ſtill living, and how many he had loſt; which turn'd the Diſcourſe on the Education of Youth, and before the Fathers were diſmiſs'd, the King recommended to their care, an hundred young Gentlemen, who were bred at Court.

The manner of his Life at Lisbonne.

Though an Officer of the Palace had orders to prepare an handſome Lodging, with good Accommodation for *Xavier* and *Rodriguez*, they return'd to their Hoſpital, and there continu'd. They wou'd not ſo much as receive their Entertainment of Diet, which was aſſign'd them from Court, but went the round of the City begging Alms at their appointed hours, and liv'd in Poverty, according to the manner of Life, which they had preſcrib'd themſelves.

The Fleet, not being to ſet Sail till the next Spring, and theſe Apoſtolical Perſons not knowing what it was to live in idleneſs, *Xavier* was not ſatisfy'd onely to inſtruct thoſe young Gentlmen in Piety, whom the King had committed to

his charge: He gave himself an Employment, and did at *Lisbonne*, what he had done at *Venice*, *Bologna* and *Rome*, for the space of two years and more. But besides that, he assisted the sick in the Hospital day and night, visited the Prisoners every day, and catechis'd the Children many times in the week, he often discours'd with the principal persons of the Court, and ingag'd them in the Spiritual Exercises of *Ignatius*.

At first, he preach'd not in the Churches, judging, that the Ministries of the Gospel, ought to begin with less publick Actions, and went not into the Pulpit, without being first requested by the King, who one day sending for him to the Palace, acquainted him with the desire he had to hear him preach; and told him, That the Bishop of *Lisbonne* was of Opinion, that he ought not any longer to deferr his publick Exhortations.

Father *Simon Rodriguez*, labour'd also on his part, in the Service of his Neighbour according to the same Method, and with the same Spirit.

He refuses to visit his Uncle, the Doctor of Navarre.

In the mean time, *Martin d'Azpilcueta*, surnam'd the *Doctor of Navarre*, who was Uncle to *Xavier*, on the Mother's side, and who was chief Professour of Divinity

Divinity, in the Univerſity of *Coimbra*, having heard the news of his Nephew's arrival, wrote earneſtly to the King, *That it wou'd pleaſe him to ſend Father* Francis *to him.* He added, *That in caſe the Father might have leave to remain with him till the departure of the Fleet, he wou'd oblige himſelf to make two new Lectures, at his own expence, the one in Canon-Law, the other in Myſtical Divinity.* And farther, *That in few years afterwards he wou'd follow* Xavier *to the* Indies, *and preach the Goſpel in conjunction with him, to the* Eaſtern Idolaters.

Theſe Letters prevail'd nothing; the Man, who had refus'd ſo much as to turn out of his way, to ſee his Mother, was bent againſt the taking of a Journey, and forſaking his important buſineſs to viſit one of his Relations. The King retain'd *Xavier* at *Lisbonne*, at the requeſt of *Xavier* himſelf: And the Father wrote a Lettter of excuſe to the Doctor of *Navarre*, who had written two to him full of tenderneſs and friendſhip. As that Doctor was unſatisfy'd with that kind of Life, which his Nephew had embrac'd, ſo *Xavier* reſolv'd him, on that point, in this manner. *For what concerns our Inſtitute, of which ſo many reports are now rais'd, I have but one word, at preſent, to*

ſay of it. 'Tis of little conſequence, Illuſtrious Doctor, to be judg'd by Men, eſpecially by ſuch, who will needs be judging before they underſtand the matter, and know the merits of the cauſe.

As to his intention of going to the *Indies*, he deſir'd him to think no farther of it, for thus *Navarre* relates that paſſage in his Manual. *I had reſolv'd to have ended my days in thoſe parts, if* Xavier *in conſideration of my great Age, had not thought me uncapable of thoſe labours which attend his Miſſion: and if he had not written to me at his departure, that I ſhou'd comfort my ſelf for his abſence, by the hope of ſeeing each other in the Celeſtial Kingdom.*

The fruit of his Evangelical labours.

Our two Miſſioners labour'd not in vain at *Lisbonne*. From the very beginning of their Miniſtry, Devotion began to ſpread amongſt the people. All Men ran to the bleſſed Sacrament, which before, was never thought on, but in *Lent*: And this holy Cuſtom diffus'd it ſelf inſenſibly through all the Towns of *Portugal*. Many, who had deferr'd their Converſion from time to time, now on the ſudden gave themſelves up to God, and even renounc'd the World. The moſt inveterate Enemies were ſincerely reconcil'd, and the moſt impudent Harlots abandon'd their proſtitute way of living.

But

But this change of Manners, was moſt particularly apparent at the Court: the King, who was truly Religious, and full of goodneſs, was the firſt to declare himſelf againſt thoſe Vices, which uſually infect the Palaces of Princes. And that he might introduce a Reformation by degrees, not only into his Houſe, but alſo dilate it through his whole Kingdom, he oblig'd all the young Courtiers to confeſs themſelves once a week; for he ſaid, *That if the Lords and Gentlemen, wou'd accuſtom themſelves from their tender years, to the ſervice and fear of God, they wou'd live with greater Chriſtianity in their riper age: and if Perſons of Quality came once to give good examples of Religion, the Commonalty, who form themſelves according to their Model, wou'd not fail to regulate their manners; and therefore the reformation of all degrees in the Kingdom, conſiſted chiefly in the vertuous education of young Noblemen.*

The example of the Prince, and the young Courtiers drew the reſt; and thereupon *Xavier* writes to *Ignatius* in theſe terms.

NOthing can be more regular than the Court of Portugal: it reſembles rather a Religious Society, than a Secular

Court. The number of Courtiers who come to Confeſſion, and are afterwards communicated, every eight days, is ſo very great, that we are in admiration of it, and are in perpetual thanksgiving for it. We are ſo taken up with hearing Confeſſions, that if we were twice ſo many as we are, there wou'd be employment more than enough for us. We are ſitting on the Confeſſion-Seat all the day long, and part of the night, though none but Courtiers are permitted to come to us.

I remember, that I obſerv'd, when the King was at Almerin, *thoſe who waited on him, from all parts of the Kingdom, about their own Affairs, as the cuſtom is, were in great admiration at this new Court-mode; and when they beheld the young Gentlemen at the Sacrament of the Altar, every* Sunday *and* Holiday, *with great reverence, they thought themſelves in another World. But the greateſt part of them imitating that which they admir'd, drew near to the Tribunal of* Penance, *and the* Holy Table. *Had we Confeſſours enow to attend the Crowds that come to Court, no Man wou'd venture to apply himſelf to the King for any buſineſs, before he had been firſt with God, and were well with him.*

The

The two labourers in God's Harveſt were ſo exhauſted with their pains, that at length they were conſtrain'd to accept of the Diet which was provided for them by the Kings appointment. For they judg'd their time was better employ'd in the ſervice of Souls, than in begging their daily Bread about the Streets. Yet they omitted not to ask Alms once or twice a week, that they might not diſuſe themſelves from the Spirit of Mortification and Poverty. With theſe conſiderations they reſerv'd but little of what was ſent them from the Palace, and diſtributed the reſt among the poor.

On the other ſide, the perpetual labour of Confeſſions, reduc'd them to preach but very ſeldom, for want of leiſure. But all things duly examin'd, they thought it of more conſequence to Gods Service, to adminiſter the Sacrament of Penance, than to preach the Word; becauſe the Court of *Portugal* was furniſh'd with able Preachers, but was much wanting in judicious Confeſſors; which was the very obſervation that *Xavier* made in the Letter above cited.

The Reputation he acquir'd at Lisbonne.

Theſe viſible, and wonderful Operations, caus'd the two *Miſſioners* to be reſpected as Men ſent down from Heaven, and repleniſh'd with the Spirit of the Moſt High.

High. Insomuch that all men gave them the Surname of Apostles, which glorious Title still remains with their Successours in *Portugal*. The King, on all occasions, shew'd them a most particular affection: And *Xavier*, ravish'd with so many expressions of his goodness to them, gives this account of it to Father *Ignatius*.

Our whole Society stands oblig'd to his Majesty, for his singular favour to us; as well the rest of you at Rome, *as we in* Portugal. *I am given to understand from the Ambassadour* Mascaregnas, *that the King told him, he shou'd be very glad, that all the Members of our Company might be gather'd together, and establish'd here; tho' on that condition he employ'd a good part of his Revenue for our entertainment.*

This Pious Prince, says *Xavier* in another of his Letters, *who has so tender an inclination for our Society, and who wishes our advancement as much as if he were one of us, has thereby engag'd us for ever to his service. And we shou'd be guilty of a most horrible ingratitude, even to be unworthy of Life, if we made not a publick profession of our Service to him, and if every day of our Lives, we endeavour'd not to acknowledge by our Prayers, as far as our weakness will give us leave, all the favours of so generous a Protector, and so magnificent a Benefactor.* The

The Prince *Don Henry*, who was nominated Cardinal not long after, and in proceſs of time, came to the Crown, by the death of *Don Sebaſtian*, had not leſs affection for them, than the King his Brother. Being grand Inquiſitor, he gave the Fathers an abſolute power in his Tribunal; and permitted them to diſourſe freely with all the Priſoners of the Inquiſition.

Some of the Greateſt Quality in the Court, were ſo much edify'd with the Apoſtolique Life of *Xavier* and *Rodriguez*, that they were deſirous to embrace their Inſtitute; as ſome Learned perſons of the City had already done. In ſhort, every thing ſucceeded with them, ſo that *Xavier* had ſome apprehenſions concerning this tide of happineſs; he bemoan'd it ſometimes to himſelf, and ſaid that Proſperity was always formidable, even in the moſt pious undertakings; that Perſecution was more deſirable, and a much ſurer mark of Chriſt's Diſciples.

They wou'd retain him in Portugal.

The two Miſſioners appointed for the *Indies*, liv'd in this manner; and impatiently waited for the proper ſeaſon of Navigation. But the King weighing in his mind, the great good which they had done, in ſo ſhort a time, both amongſt the Nobility, and the Common people, was

was desirous to retain them still in *Portugal.* It seem'd reasonable to him, that the interest of his own Kingdom ought to be dearer to him, than that of foreign Nations; and that these new Labourers would produce a larger increase in Catholique Countries, than amongst *Barbarians.*

Yet that he might undertake nothing without mature deliberation, he call'd a Council, and himself propos'd it to them. All of them approv'd the Kings Opinion, excepting only the Prince *Don Henry*; who strongly urg'd, that *Xavier* and *Rodriguez* having been nominated for the new World, by the Vicar of our Saviour, it was in a manner to disturb the Order of Providence, if he thwarted their intended Voyage: that the *Indies* were equally to be consider'd with *Portugal* it self, since they had been Conquer'd by the *Portugueſe*, and were annex'd to the Imperial Crown. That those Idolaters had better inclinations towards Christianity, than was generally thought; and that they wou'd come over to the faith of their own accord, when they shou'd see amongst them disinterested Preachers, free from Avarice and Ambition.

As the Opinions of Kings are always prevalent, the Reasons of *Don Henry* were

were ſlighted, and it was concluded in Council, that the two Miſſioners ſhou'd not depart the Realm. This reſolution afflicted them the more ſenſibly, becauſe they both breath'd after thoſe eaſtern Countries; their laſt recourſe was to write to *Rome*, and interpoſe the mediation of Father *Ignatius*. He accordingly mov'd the Pope in their behalf, but His Holineſs refus'd to make an abſolute deciſion, and remitted the whole affair to *Portugal*. Inſomuch that *Ignatius* ſent word to the two Fathers, that the King, was to them in the place of God, and that it was their duty to pay him a blind obedience. At the ſame time he alſo wrote to *Don Pedro Maſcaregnas*, that *Xavier* and *Rodriguez* were wholly at the King's Command: And that they ſhou'd always remain in *Portugal*, in caſe his Majeſty deſir'd it. Notwithſtanding which, he thought a temperament might be found, which was, that *Rodriguez* might be retain'd in *Portugal*, and *Xavier* permitted to go for *India*.

He is permitted to go to the Indies, *and the King diſcourſes with him before his departure.*

The King was ſatisfied with this propoſal of *Ignatius*: and believ'd it to be inſpir'd by God himſelf. *Xavier* tranſported with joy at the news of it, gave thanks to the Divine Goodneſs, which had choſen him anew for the Miſſion of

of the Oriental Parts, or rather which had executed its eternal purpoſe, notwithſtanding humane oppoſition.

The time of embarquement being come, he was call'd one day to the Palace: The King diſcours'd fully with him, concerning the preſent condition of the *Indies*, and recommended particularly to him the affairs of Religion. He likewiſe gave him in charge, to viſit the Fortreſſes of the *Portugueſe*, and take notice how God was ſerv'd in them: and withal to give him an account of what more was requiſite to be done for the eſtabliſhment of Chriſtianity in thoſe new Conqueſts; and to write frequently on that Subject, not onely to his Miniſters, but to his own perſon.

After this he preſented him the four Briefs, which had been expedited from *Rome* the ſame year: in two of which, our Holy Father had conſtituted *Xavier* Apoſtolical Nuncio, and endued him with ample power for the extending and maintenance of the Faith, throughout the Eaſt. In the third his Holineſs recommended him to *David* Emperour of *Ethiopia*; and in the fourth to all the Princes who poſſeſs'd the Iſles of the Sea, or the Continent from the Cape of *Good-Hope*, even beyond the *Ganges*.

John

John the Third had requeſted theſe Briefs, and the Pope had freely granted them, with deſign thereby to make the Miſſion of Father *Francis* the more Illuſtrious and Authentique. The Father receiv'd them from the hands of the King, with profound reſpect, ſaying that as much as his weakneſs was capable of performing, he ſhou'd endeavour to ſuſtain the burden, which God and Man had laid upon him.

He refuſes the Proviſions offer'd him for his Voyage.

Some few days before he went to Sea, *Don Antonio d'Ataïda* Count of *Caſtagnera*, who ſupervis'd the Proviſions of the Naval Army, advertis'd *Xavier* to make a Note of what things were neceſſary for him in order to his Voyage, aſſuring him from his Majeſty, that he ſhou'd be furniſh'd to his own deſire. They want nothing, reply'd the Father with a ſmile, who have occaſion for nothing. I am much oblig'd to the King for his Liberality, and to you for your care of me; but I owe more to the Divine Providence, and you wou'd not wiſh me to diſtruſt it.

The Count of *Caſtagnera*, who had an expreſs Order from the King, to make a large Proviſion for Father *Xavier*, was very urgent with him, and importun'd him ſo ſtrongly to take ſomething, for fear

fear, ſaid he, of tempting Providence, which does not every day work Miracles, that *Xavier*, not to appear either obſtinate or preſumptuous, demanded ſome few little Books of Devotion, for which he foreſaw he ſhou'd have occaſion in the *Indies*, and a thick Cloath Habit againſt the exceſſive colds, which are to be endur'd in doubling the *Cape*.

The Count amaz'd that the Father ask'd for nothing more, beſought him to make a better uſe of the Kings offers: but ſeeing that all his intreaties prevail'd nothing, you ſhall not be Maſter in every thing, ſaid he, with ſome kind of heat, and at the leaſt you cannot poſſibly refuſe a Servant to attend you, becauſe I am ſure you cannot be without one.

So long as I have the uſe of theſe two hands, replyed *Xavier*, I will have no other Servant: But decency, rejoin'd the Count, requires that you ſhou'd have one, if it were but to maintain the dignity of your Character. How ſhameful wou'd it ſeem to behold an Apoſtolical Legat waſhing his own Linnen on the Deck, and dreſſing his own Victuals. I will take upon me for once, ſaid *Xavier*, to ſerve my ſelf and others too without diſhonouring my Character. So long as

as I do no ill, I am in no fear of ſcandalizing my Neighbour; nor of debaſing that Authority with which I am intruſted by the Holy See. They are theſe humane conſiderations, and falſe notions of decencies and punctilios which have reduc'd the Church to that condition, in which we now ſee it.

This poſitive anſwer ſtop'd *Caſtagnera's* mouth; but afterwards, he gave great commendations of *Xavier*, and publickly ſaid, that he found it much more difficult to combat the denials of Father *Francis*, than to ſatisfie the craving deſires of other men.

He goes for the Indies, *and what he ſaid to* Rodriguez *at parting.*

The day of his departure being come at length, and all things in a readineſs to ſet Sail, *Xavier* went to the Port, with his two Companions, whom he carried with him to the *Indies*, namely Father *Paul de Camerino* an *Italian*, and *Francis Manſilla* a *Portugueſe*, who was not yet in Prieſts Orders. *Simon Rodriguez* bore him Company to the Fleet; and then it was, that embracing each other with much tenderneſs, *My Brother*, ſaid Xavier, *theſe are the laſt words which I ſhall ever ſay to you: We ſhall ſee each other no more in this preſent World; let us endure our ſeparation with patience: for moſt certain it is, that being well uni-*

ted with our Lord, we ſhall be united in our ſelves; and that nothing ſhall be able to divide us from the Society which we have in Jeſus Chriſt.

As to what remains, I will, for your ſatisfaction, added he, diſcover to you a Secret, which hitherto I have conceal'd from your knowledge: You may remember, that when we lodg'd as Chamber-Fellows, in the Hoſpital at *Rome*, you heard me crying out one night, *yet more, O my Lord, yet more:* You have often ask'd what that exclamation meant? and I have always anſwer'd you, that you ſhould not trouble your ſelf about it; I muſt now tell you, that I then beheld, but, whether ſleeping or waking, God onely knows, all I was to ſuffer for the glory of *Jeſus Chriſt*; Our Lord infus'd into me ſo great a delight for ſufferings, that not being able to ſatiate my ſelf, with thoſe troubles which he had preſented to my imagination, I beg'd of him yet more. And that was the ſence of what I pronounc'd with ſo much fervency, *yet more, yet more.* I hope the Divine goodneſs, will grant me that in *India*, which he has foreſhewn to me in *Italy*, and that the deſires which he inſpir'd into me ſhall be ſhortly ſatisfi'd.

After theſe words they embrac'd each other

other a-new, and parted both of them in tears. When *Rodriguez* was return'd on ſhore, they gave the ſignal of departure, and ſet Sail. This was on the 7th. of *April*, in the year 1541, under the Command of *Don Martin Alphonſo de Soſa*, Viceroy of the *Indies*, a man of known Integrity, and conſummate experience, in what related to thoſe parts, where he had formerly liv'd for many years. He was deſirous of *Xavier*'s Company, in the Admiral, which was call'd the St. *James*. *Xavier* went aboard on his own Birth-day, entring then on his ſix and thirtieth year. He had reſided eight months entire at *Lisbonne*; and for ſeven years and ſomewhat more, had been the profeſs'd Diſciple of *Ignatius Loyola*.

THE LIFE OF St. FRANCIS XAVIER.

BOOK II.

WHile the Christian Religion flourish'd in *Asia*, under the Emperours of *Constantinople*, there were two ordinary passages, and both of them short enough towards the *Indies*: The one by *Syria*, over the *Euphrates* and the *Persian Gulph*; the other by *Egypt*, over the *Arabian Gulph*, commonly call'd the *Red Sea*. But after the *Saracens* had possess'd themselves of those places, the *European* Christians finding those passages unsecure for travelling, sought out ways of a

By what way he passes to the Indies.

larger circuit, to avoid falling into the hands of their moſt mortal Enemies.

The *Portugueſe* were the firſt, who bethought themſelves of Coaſting all *Affrick*, and one part of *Arabia* and *Perſia*; by taking this compaſs, the *Indies* are diſtant from *Portugal* about four thouſand Leagues, and the Paſſengers are conſtrain'd to ſuffer twice the ſcorching heats of the Torrid Zone, in going under the Equinoctial Line, which divides *Affrica* almoſt into two equal parts.

Don Henry, Son of King *John* the Firſt, the moſt skilful Prince of that Age in the *Mathematicks*, was he who attempted the diſcovery of thoſe Seas, and undertook to double the *Cape of good hope*, upon the account of traffick, which he deſir'd to eſtabliſh betwixt the Crown of *Portugal*, and the Emperour of *Ethiopia*, commonly call'd *Preſter John*. This Enterpriſe having ſucceeded, the Kings of *Portugal*, *Alphonſo* the Fifth, *John* the Second, and *Emanuel* the Firſt, follow'd it ſo happily, that by little and little, they compleated the paſſage to the *Indies*.

His employment in the Ship.

This was the courſe that Father *Xavier* held with the Fleet of *Portugal*: He found himſelf ſufficient employment, during the time of the Navigation: His firſt ſtudy was to put a ſtop to thoſe diſorders which

which are commonly occaſion'd by an idle life on Ship-board: And he began with gaming, which is the only recreation, or rather the whole employment of the Sea-men.

That he might baniſh Games of Chance, which almoſt always occaſion Quarrels and Swearing, he propos'd ſome little innocent diverſions, capable of entertaining the Mind, without ſtirring up the Paſſions. But ſeeing that in ſpight of his endeavours, they were bent on Cards and Dice, he thought it not convenient to abſent himſelf, but became a looker on, that he might ſomewhat awe them by his preſence; and when they were breaking out into any extravagance, he reclaim'd them by gentle and ſoft reproofs. He ſhew'd concernment in their gains, or in their loſſes, and offer'd ſometimes to hold their Cards.

There were at leaſt a thouſand perſons in the Admiral, men of all conditions: The Father made himſelf all to all, thereby to gain ſome to *Jeſus Chriſt*; entertaining every Man with ſuch diſcourſe as was moſt ſuitable to his Calling. He talk'd of Sea Affairs to Mariners, of War to the Souldiery, of Commerce to Merchants, and of Affairs of State to men of Quality. His natural gayety, and obli-

ging humour, gain'd him a general esteem: The greatest Libertins, and most brutal persons sought his Conversation, and were even pleas'd to hear him speak of God.

He instructed the Seamen daily, in the Principles of Religion, of which the greater part were wholly ignorant, or had at the best but a smattering of it; and preach'd to them on every Holiday, at the foot of the main Mast. All of them profited by his Sermons, and in little time nothing was heard amongst them, which was offensive to the honour of God, or that wounded Christian Charity; or touch'd upan obsceneness, or ill manners. They had a profound veneration for him; with one word only, he appeas'd their Quarrels, and put an end to all their differences.

The Viceroy, *Don Martin Alphonso de Sosa*, invited him from the very first day to eat at his Table; but *Xavier* humbly excus'd it, with great acknowledgments, and during all the Voyage, liv'd only on what he begg'd about the Ship.

In the mean time the insufferable colds of *Cabo Verde*, and the excessive heats of *Guinee*, together with the stench of the fresh Waters, and putrifaction of their Flesh Provisions under the Line, produc'd many

many dangerous diſtempers. The moſt common was a peſtilential Fever, accompany'd with a kind of Cancer, which bred in the Mouth, and ulcerated all the Gums: The Sick being crowded together, ſpread the infection amongſt themſelves; and as every one was apprehenſive of getting the diſeaſe, they had been deſtitute of all ſuccour, if Father *Francis* had not taken compaſſion on them. He wip'd them in their Sweats, he cleans'd their Ulcers, he waſh'd their Linnen, and rendred them all the moſt abject ſervices; but above all things, he had care of their Conſciences, and his principal employment was to diſpoſe them to a Chriſtian Death.

Theſe were his perpetual Employments, being at the ſame time himſelf ſeiz'd with continued fits of Vomiting, and extream Languiſhments, which laſted two whole Months. For his eaſe and refreſhment, *Soſa* caus'd him to be accommodated with a larger Cabin than was firſt appointed for him; he accepted of it, but it was only to lodge in it, thoſe who were moſt deſperately ill: As for himſelf, he lay bare upon the Deck, without other Pillow, than the tackling.

He receiv'd alſo the Diſhes which the Viceroy ſent him from his Table, and divided

divided them amongſt thoſe, who had moſt need of nouriſhment. So many actions of Charity, gain'd him the ſurname of the Holy Father from thence forward, which continued to him all his life, even amongſt *Mahometans* and *Idolaters*.

While *Xavier* employ'd his time in this manner, the Navy following its courſe met with Rocks and Tempeſts, and contrary Tides. After five Months of perpetual Navigation it arriv'd at *Mozambique*, towards the end of *Auguſt*.

He arrives at Mozambique, *and what he does there.*

Moſambique is a Kingdom, ſcituate on the Eaſtern Coaſts of *Affrica*, inhabited by *Negro's*, a barbarous people, but leſs Salvage than their Neighbours the *Cafres*; by reaſon of the trade which they continually maintain with the *Ethiopians* and *Arabs*. There is no Port on all the Shore to ſecure Shipping from the Winds; only one little Iſland is ſhap'd into a Haven both convenient and ſafe.

This Iſle which is but a mile diſtant from the main Land, bears the name of *Mozambique*, together with the whole Kingdom. It was formerly ſubject to the *Saracens*, and a *Xeriffe Moor* commanded it. But ſince, the *Portugueſe* have made themſelves Maſters of it, and built a Fort, to ſecure the paſſage of their Veſſels,

ſels, and refreſh their Sea-beaten men, who commonly ſtay there for ſome time.

The Army under *Soſa*, was conſtrain'd to Winter in this Iſland, not only becauſe the ſeaſon was far ſpent, but alſo becauſe the ſick Paſſengers cou'd no longer ſupport the incommodities of the Sea. The place notwithſtanding was not very proper for infirm perſons, for the Air is unwholſome; which proceeds from hence, that the Sea overflowing the Low-lands of the Iſle, at the Spring Tides, the Maſs of Waters there gather'd and inclos'd, is corrupted by the heats: For which reaſon, the Inhabitants are commonly ſhort-liv'd, but more eſpecially Strangers. Upon which occaſion *Mozambique*, is generally call'd, *The Sepulchre of the Portugueſe.* Beſides the intemperance of the Air, at the ſame time, an infectious diſeaſe was raging in the Country.

Being come aſhore, *Soſa* gave immediate orders to carry the Sick of every Ship to the Hoſpital, which is in the Iſland, of which the Kings of *Portugal* are Founders. Father *Xavier* follow'd them, and with the aſſiſtance of his two Companions, undertook to attend them all. The undertaking was beyond his Strength; but the Soul ſuſtains the Body of Apoſtolical Men, and Charity can do all things. Ani-

Animated with this new fervour, he went from Chamber to Chamber, and from Bed to Bed, giving remedies to ſome, and adminiſtring the laſt Sacrament to others. Every one deſir'd to have him by him, and all acknowledg'd that the only ſight of his Countenance, avail'd them more than a thouſand Medicines.

Having paſs'd the day in continual labour, he watch'd all night with dying men, or laid himſelf down by thoſe who were in moſt danger, to ſteal a ſhort unquiet ſlumber, which was interrupted almoſt every moment: At the leaſt complaint, or even at a ſigh, he was awake, and ran to their relief.

He falls ſick himſelf, and yet continues to ſerve the ſick.

So many fatigues, at the length overwhelm'd Nature, and he fell ſick himſelf of a Fever, ſo violent, and ſo malignant, that he was blooded ſeven times in a little ſpace, and was three days in a *Delirium*. At the beginning of his ſickneſs, many were deſirous to have withdrawn him from the Hoſpital, where the Contagion was frightful; and offer'd him their own Lodgings. He conſtantly refus'd their offers, and told them, *That having made a Vow of Poverty, he wou'd live and die amongſt the poor.*

But when the violence of his Diſtem-

per

per was ſomewhat abated, the Saint forgot himſelf to think on others. Sometimes, not being able to ſuſtain his Body, and burning with his Fever, he viſited his dear Patients, and attended them as much as his weakneſs wou'd permit him. The Phyſitian having one day met him, going hither and thither as his Charity call'd him, in the middle of his Fitt, after having felt his Pulſe, plainly told him, that in all the Hoſpital, there was not one man in more danger than himſelf, and pray'd him that he wou'd take ſome ſmall repoſe, and but give himſelf a breathing time, 'till his Fever were in the declenſion.

I will punctually obey you, reply'd the Father, when I have ſatisfi'd one part of my duty which calls upon me: it concerns the Salvation of a Soul, and there is no time to be loſt on ſuch an occaſion. Immediately he order'd to be carried to his own Bed, a poor Ship-Boy who lay ſtretch'd out on a little ſtraw, with a burning Fever upon him, without Speech or knowledge. The Youth was no ſooner plac'd upon the Saints Bed, but he came to himſelf: *Xavier* made uſe of the opportunity, and laying himſelf by the ſick Perſon, who had led a moſt diſſolute Life, exhorted him

him so strongly all that night to abominate his sins, and to rely on the mercy of Almighty God, that he saw him dye, in great contrition, mix'd with saving hope.

After this, the Father kept the promise which he had made to the Physitian: and took a greater care of his own preservation; insomuch that his Fever abated by degrees, and at length left him, of it self; but his strength was not yet recover'd, when the Navy put to Sea again. The Viceroy who began to find himself indispos'd, wou'd make no longer stay upon a place so much infected, nor attend the recovery of his People, to continue his Voyage. He desir'd *Xavier* to accompany him, and to leave *Paul de Camerino*, and *Francis Mansilla* to attend the Sick in the Hospital: where indeed they both perform'd their duty as became them.

Thus having made a six months residence on *Mozambique*, they embarqu'd once more on the 15th. of *March*, and in the year 1542. But they went not aboard the St. *James*, in which they came thither; changing her for a lighter Vessel, which made better Sail.

His first prediction verified by the success.

'Tis here proper to observe, that the Father, according to the report of the Passengers

Paſſengers who came vvith him from *Portugal* to *Mozambique*, began to manifeſt that Spirit of Prophecy, which he had to the end of his days, in ſo eminent a degree. For hearing thoſe of the St. *James* commend that Ship, as a Veſſel of the ſtrongeſt built, and the beſt equip'd of all the Fleet, he ſaid in expreſs words, that ſhe vvou'd prove unfortunate. And in effect, that Ship, which the Viceroy left behind him at *Mozambique*, in the Company of ſome others, purſuing her courſe afterwards to the *Indies*, was driven againſt the Rocks, and daſh'd in pieces towards the Iſland of *Salſeta*.

He arrives at Melinda, *and there confers with the* Mahometans.

The Galeon, which carried *Soſa* and *Xavier*, had the wind ſo favourable, that in tvvo or three days ſhe arriv'd at *Melinda*, on the Coaſt of *Affrick*, tovvards the Equinoctial Line. 'Tis a Town of *Saracens*, on the Sea ſide, in a flat Country, well cultivated, planted all along with Palm-trees, and beautified with fair Gardens. It has a large encloſure, and is fortify'd with Walls, after the *European* faſhion. Tho the building is *Moreſque*, the Houſes notwithſtanding, are both pleaſant and convenient. The Inhabitants are warlike, they are black, and go naked; excepting only that they are

are cover'd with a kind of an Apron of Cotton or Linnen, from the waſt to the mid thigh. And indeed the heat of their Clymat will permit them to wear no more; *Melinda* being diſtant from the Line, but three degrees, and ſome few minutes.

They have always maintain'd a good correſpondence with the *Portugueſe*, by reaſon of the Commerce eſtabliſh'd betwixt them. The Flag of *Portugal* was no ſooner ſeen, but the *Saracen* King came down to the Port, attended by the moſt honourable Perſons of his Court, to receive the new Governour of the *Indies*: The firſt object which preſented it ſelf to Father *Francis* when he ſtept aſhore, drew tears from his eyes; but they were tears of joy and pity mingled together. The *Portugueſe* having there a conſtant trade, and now and then ſome of them hapning to dye, are allow'd a Burying-place near the Town, full of Croſſes ſet upon their Graves, according to the cuſtome of the Catholiques: And above the reſt there was a very large one of hewn ſtone, plac'd in the middle, and all over gilded.

The Saint ran to it, and ador'd before it; receiving an inward conſolation, to behold it rais'd ſo high, and, as it were, triumphing

triumphing amongſt the Enemies of *Jeſus Chriſt*. But at the ſame time, he was ſenſibly afflicted, that this ſign of our Salvation ſerv'd leſs to edifie the Living, than to honour the memory of the Dead. And lifting up his hands to Heaven, he beſought the Father of all Mercies to imprint in the hearts of the Infidels, that Croſs, which they had ſuffer'd to be planted on their ground.

His next thoughts prompted him to confer of Religion with the *Moors*, that he might endeavour to ſhew them the extravagancies of the *Mahometan* Belief, and gain an opportunity of revealing to them the eternal truths of Chriſtian faith. One of the Principal Inhabitants, and wonderfully bigotted to his Sect, prevented him, and immediately demanded of him, if Piety were not wholly extinguiſh'd in the Towns of *Europe*, as it was in *Melinda*. For to confeſs the truth, ſaid he, of ſeventeen *Moſques* which we have, fourteen are quite forſaken; there are but three remaining, at which we pay our Devotions; and even thoſe three are but little viſited, and by few Perſons.

This proceeds, without all queſtion, added the *Mahometan*, from ſome enormous ſin, but what it is, I know not:

and whatsoever reflections I can make, I am not able to find what has drawn upon us so dreadful a misfortune. There is nothing more clear, reply'd *Xavier*; God, who detests the Prayer of Infidels, has permitted a worship to moulder away, which is displeasing to him; and gives you thence to understand, that he condemns your Sect. The *Sacracen*, was not satisfy'd with this reason, nor with any other argument which *Xavier* us'd against the Alcoran. While they were thus disputing, a *Caciz*, or Doctour of the Law, join'd company with them, having made the same complaint concerning the *Mosquees*, how little they were frequented, and how cold was grown the devotion of the People. I have taken my measures, said he, and if in two years *Mahomet* comes not in Person to visit the Congregations of the Faithful, who acknowledge him for God's true Prophet, I will certainly look out for some other Religion. *Xavier* took pity on the folly of the *Caciz*, and endeavour'd all he cou'd to convert him at that instant from *Mahometanism*; but he cou'd not prevail upon an obstinate mind blinded with the opinion of its own reason; and therefore the Father acquies'd in the Decrees of that Providence, which has fix'd the

the times and revolutions, for the conversion of Infidels and Sinners.

He passes over to Socotora; *his opinion concerning that People.*

Having left *Melinda*, where they continued but few days, and ſtill coaſting *Affrica*, they caſt Anchor at *Socotora*, which is beyond *Cape Guardafu*, and over againſt the Streight of *Mecca*. The *Moors* of that Country, call it the Iſle of *Amazons*, and the reaſon they alledge, is becauſe it is govern'd by Women. The Inhabitants believe their Iſle to be the Earthly Paradiſe; which notwithſtanding, there is ſcarcely to be found in all the World, a ſpot of ground leſs deſerving that glorious Title. The Air is in a perpetual ſultry heat, the Soyl is dry and barren; and excepting only for the Aloes which is there produc'd, and is indeed the beſt, which grows in thoſe Eaſtern Parts, even the name of *Socotora* wou'd not be mention'd. 'Tis not certainly known what Religion they profeſs, ſo monſtrous is their Belief. They hold from the *Saracens* the Worſhip of *Mahomet*, from the *Jews* the uſe of Circumciſion and Sacrifices, and yet give themſelves the name of *Chriſtians*. The Males bear the name of ſome or other of the Apoſtles, the moſt part of the Women are call'd *Mary*, and yet they have no knowledge of Baptiſm. They adore the

Croſs, and hang it in little about their necks. They chiefly venerate St. *Thomas*; and it is an ancient Tradition amongſt them, that this Holy Apoſtle in going to the *Indies*, was caſt by a Tempeſt on their Coaſt: that being come aſhore, he Preach'd *Jeſus Chriſt* to thoſe of *Socotora*, and that from the wreck of that Ship which brought him thither, they built a Chappel in the middle of their Iſland.

The condition of theſe Iſlanders, ſenſibly afflicted Father *Xavier*; yet he deſpair'd not of reducing them to a right underſtanding of the Faith, becauſe as barbarous as they were, they ſtill preſerv'd ſome footſteps of Chriſtianity amongſt them. Having no knowledge of their Tongue, which bears not the leaſt reſemblance to any of our *European* Languages, and is alſo wholly different from the *Ethiopian*, and *Arabique*; at the firſt, he was conſtrain'd to teſtifie his ſorrow to them by dumb ſigns, for their ignorance and errours. Afterwards, whether it were, that ſome one amongſt them underſtood the *Portugueſe*, and ſerv'd as Interpreter to all the reſt, or that counting from this very time, he began to receive from above, the firſt fruits of the gift of Tongues, which was

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ſo abundantly beſtow'd on him in the *Indies*, on ſundry occaſions, he ſpoke to them concerning the neceſſity of Baptiſm, and let them know, that there was no poſſibility of Salvation, without a ſincere belief in *Jeſus Chriſt*: but that the Faith allow'd of no mixture, and that to become Chriſtians, they muſt of neceſſity ceaſe to be *Jews* or *Mahometans*.

His words made a wonderful impreſſion on the Souls and Hearts of thoſe *Barbarians*: Some of them made him preſents of their wild Fruits, in token of their good will; others offer'd him their Children to be Baptiz'd; All promis'd him to receive Baptiſm themſelves, and to lead the Life of true Chriſtians, on condition he wou'd remain with them. But when they beheld the *Portugueſe* Galeon ready to depart, they ran in crouds to the Water-ſide, and beſought the Holy man with tears in their eyes, not to forſake them.

So moving a Spectacle wrought compaſſion in *Xavier*, he was earneſt with the Viceroy for leave to ſtay upon the Iſle, at leaſt till the arrival of the Veſſels, which he had left at *Mozambique*. But he cou'd obtain no part of his requeſt: and *Soſa* told him, that Heaven having deſign'd him for the *Indies*, it was to be

wanting to his Vocation, if he endeavour'd this Exchange; and ſtop'd in the beginning of his race. That his Zeal wou'd find a more ample field, wherein to exerciſe it ſelf, than in *Socotora*; and People of better inclination than thoſe Iſlanders, naturally unconſtant, and as ready to forſake the Faith, as they were eaſie to receive it.

Xavier ſubmitted to theſe reaſons of the Viceroy, which on this occaſion ſeem'd to interpret to him the good pleaſure of Almighty God. Inſtantly they hoiſted Sail, but the Saint was pierc'd with ſorrow to behold thoſe poor creatures, who follow'd him with their eyes, and held up their hands from afar to him; while the Veſſel was removing into the deep, he turn'd his head towards them, breathing out profound ſighs, and looking mournfully upon them. But that he might leave nothing upon his conſcience, to upbraid him concerning the *Socotorins*, he engag'd himſelf ſolemnly before Almighty God, to return to them, ſo ſoon as poſſibly he cou'd; or in caſe he cou'd not, to procure for them ſome Preachers of the Goſpel, to inſtruct them in the way of their Salvation.

He arrives at Goa. This laſt part of his Navigation was not long. After having croſs'd the Sea

of

of *Arabia*, and part of that which belongs to *India*, the Fleet arriv'd at the Port of *Goa*, on the ſixth of *May*, in the year 1542, being the thirteenth Month, ſince their ſetting out from the Port of *Lisbonne*.

The Town of *Goa*, is ſcituate on this ſide of the *Ganges*, in an Iſland bearing the ſame name. 'Tis the Capital City of the *Indies*, the Seat of the Biſhop and the Viceroy, and the moſt conſiderable place of all the Eaſt for Traffick. It had been built by the *Moors*, forty years before the *Europeans* had paſs'd into the *Indies*: and in the year 1510, *Don Alphonſo d'Albuquerque*, ſurnam'd the Great, took it from the *Infidels*, and ſubjected it to the Crown of *Portugal*.

At that time was verify'd the famous Prophecy of St. *Thomas* the Apoſtle, that the Chriſtian Faith which he had planted in divers Kingdoms of the Eaſt, ſhou'd one day flouriſh there again; which very Prediction he left graven on a Pillar of living Stone, for the memory of future Ages. The Pillar was not far diſtant from the Walls of *Meliapore*, the Metropolis of the Kingdom of *Coromandel*; and it was to be read in the Characters of the Country, *That when the Sea, which was forty Miles diſtant from the Pillar, ſhou'd*

come up to the foot of it, there ſhou'd arrive in the Indies, *white Men, and Foreigners, who ſhou'd there reſtore the true Religion.*

The *Infidels* had laugh'd at this Prediction for a long time, not believing that it wou'd ever be accompliſh'd, and indeed, looking on it as a kind of impoſſibility that it ſhou'd: Yet it was accompliſh'd, and that ſo juſtly, that when *Don Vaſco de Gama* ſet foot on the *Indies*, the Sea, which ſometimes uſurps upon the Continent, and gains by little and little on the dry land, was by that time riſen to the Pillar, ſo as to bathe its lower parts.

Yet it may be truly ſaid, that the Prophecy of St. *Thomas* had not its full effect, till after the coming of Father *Xavier*; according to another Prediction of that holy Man *Peter de Couillan*, a Religious of the *Trinity*, who going to the *Indies* with *Vaſco de Gama*, in quality of his Ghoſtly Father, was Martyr'd by the *Indians* on the ſeventh of *July* 1497, forty three years before the beginning of the Society of *Jeſus*, who being pierc'd through with Arrows, while he was ſhedding his Blood for *Chriſt*, diſtinctly pronounc'd theſe following words. *In few years there ſhall be born*

in

in the Church of God, a new Religious Order of Clergy-men, which ſhall bear the name of Jeſus: *and one of its firſt Fathers, conducted by the Spirit of God, ſhall paſs into the moſt remote Countries of the* East-Indies, *the greateſt part of which ſhall embrace the Orthodox Faith, through the Miniſtry of this Evangelical Preacher.*

This is related by *Juan de Figueras Carpi*, in his Hiſtory of the Order of the Redemption of Captives, from the Manuſcripts of the *Trinity Convent* in *Lisbonne*, and the Memoirs of the King of *Portugal*'s Library.

After *Xavier* was landed, he went immediately to the Hoſpital, and there took his Lodging, notwithſtanding the inſtances of the Viceroy, who was deſirous to have had him in his Palace. But he wou'd not begin his Miſſionary Function, till he had paid his reſpects to the Biſhop of *Goa*; whoſe name was *Juan d'Albuquerque*, of the Order of St. *Francis*, a moſt excellent perſon, and one of the moſt vertuous Prelates which the Church has ever had.

He viſits the Biſhop of the Indies.

The Father having inform'd him of the reaſons for which his Holineſs and the King of *Portugal* had ſent him to the *Indies*, preſented to him the Briefs of Pope *Paul* the Third, at the ſame time declaring to him,

him, that he pretended not to uſe them, without his approbation and good liking: After this, he caſt himſelf at his Feet, and deſir'd his Bleſſing.

The Prelat, edify'd with the modeſty of the Father, and ſtruck with that venerable Air of Sanctity which appear'd in his Countenance, took him up immediately, and embrac'd him with great tenderneſs. Having often kiſs'd the *Briefs*, he reſtor'd them to the Father, with theſe words, *An Apoſtolical Legat, ſent from the Vicar of* Jeſus Chriſt, *has no need of receiving his Miſſion from any other hand: Uſe freely that power, which the holy Seat has conferr'd upon you: and reſt aſſur'd, that if the Epiſcopal Authority be needful to maintain, it ſhall never be wanting to you.*

From that moment they contracted a moſt ſacred friendſhip, whoſe Union was ſo ſtrict, that ever after, they ſeem'd to have but one Heart, and one Soul: Inſomuch that Father *Xavier* undertook not any thing, without conſulting the Biſhop firſt; and the Biſhop on his ſide, imparted all his deſigns to Father *Xavier*: and it is almoſt incredible, how much this holy Correſpondence, contributed to the Salvation of Souls, and exaltation of the Faith.

Before

Before we pass farther, 'tis of consequence to know the estate of Religion at that time in the *Indies*. 'Tis true, that according to the Prophecy of St. *Thomas*, they who discover'd the *East-Indies*, had new planted Christianity in some parts of them, where all was in a manner quite forgotten. But Ambition and Avarice, in short time after, cool'd the zeal of these new Conquerours; instead of extending the Kingdom of *Jesus Christ*, and of gaining Souls to him, they thought of nothing more, than of enlarging their Dominion, and inriching themselves. It happen'd also, that many *Indians* newly converted to the Faith, being neither cultivated by wholsome Instructions, nor edify'd by good Examples, forgot insensibly their Baptism, and return'd to their ancient Superstitions.

The estate of Religion in the Indies *at his arrival.*

And if any amongst them kept constant to his Christianity, and declar'd himself a Believer, the *Mahometans*, who were uppermost in many places, along the Coast, and very wealthy, persecuted him with great cruelty, without any opposition on the part of the *Portuguese* Governour or Magistrates. Whether the Power of *Portugal*, were not yet sufficiently establish'd, or that Interest was predominant over Justice and Religion.

This

This cruel usage deterr'd the new Christians from professing *Jesus Christ*, and was the reason, that amongst the Infidels, all thoughts of Conversion were laid aside.

But what yet appears more wonderful, the *Portuguese* themselves liv'd more like Idolaters than Christians. For to speak somewhat more particularly of their corrupt manners, according to the relation which was sent to King *John* the Third of *Portugal*, from the *Indies*, by a Man in power, and worthy of belief: some few Months before the arrival of Father *Xavier*, every Man kept as many Mistresses as he pleas'd, and maintain'd them openly in his own House, even in the quality of lawful Wives. They bought Women, or took them away by force, either for their Service, or to make Money of them. Their Masters tax'd them at a certain Sum by the day, and for fault of payment, inflicted on them all sorts of punishment: Insomuch, that those unhappy creatures not being able sometimes to work out the daily rate impos'd on them, were forc'd upon the infamous traffick of their Bodies, and become publick prostitutes, to content the Avarice of their Masters.

Justice was sold at the Tribunals, and the

the moſt enormous crimes eſcap'd from puniſhment, when the Criminals had wherewithal to corrupt their Judges.

All methods for heaping up Money, were accounted lawful, how indirect ſoever, and Extortion was publickly profeſt. Murther was reckon'd but a venial treſpaſs, and was boaſted as a piece of bravery.

The Biſhop of *Goa*, to little purpoſe, threatn'd them with the wrath of Heaven, and the thunder of Excommunications: No dam was ſufficient for ſuch a Deluge, their Hearts were harden'd againſt Spiritual Threatning and Anathema's. Or to ſpeak more properly, the deprivation of Sacraments was no puniſhment to ſuch wicked wretches, who were glad to be rid of them.

The uſe of Confeſſions, and the Communion, were in a manner aboliſh'd; and if any one by chance, was ſtruck with a remorſe of Conſcience, and deſir'd to reconcile himſelf to God, at the foot of a Prieſt, he was conſtrain'd to ſteal to his Devotions by night, to avoid the ſcandal to his Neighbour.

So ſtrange a depravation of manners, proceeded from theſe cauſes. Its riſe was taken from the licence of Arms, which permit, and almoſt authoriſe the great-

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eſt diſorders in a conquer'd Country. The Pleaſures of *Aſia*, and the Commerce of *Infidels*, aided not a little to debauch the *Portugueſe*, as ſtarch'd and regular, as they naturally are. The want of ſpiritual Directors, contributed largely to this growing miſchief.

There were not four Preachers in all the *Indies*: nor any one Prieſt without the Walls of *Goa*: Inſomuch, that in many fortify'd places whole years were paſs'd, without hearing a Sermon or a Maſs.

Behold a Draught, not unreſembling the face of Chriſtianity in this new World, when Father *Xavier* arriv'd in it.

The Author of the Relation from whence mine is copied, ſeems to have had ſome kind of foreſight of his coming: for, in the concluſion of his *Memorial*, he prays Almighty God, and earneſtly deſires the King of *Portugal*, to ſend ſome holy Man to the *Indies*, who might reform the manners of the *Europeans*, by his Apoſtolick Inſtructions, and his exemplary Vertues.

As for the *Gentils*, the life they led, reſembled that of Beaſts, rather than of Men. Uncleanneſs was riſen to the laſt exceſs amongſt them; and the leaſt corrupt were thoſe who had no Religion.

The

The greateſt part of them ador'd the Devil under an obſcene Figure, and with Ceremonies which modeſty forbids to mention: Some amongſt them chang'd their Deity every day, and the firſt living Creature, which happen'd to meet them in the Morning, was the Object of their Worſhip; not excepting even Dogs or Swine: In this they were uniform, that they all offer'd bloody Sacrifices to their Gods; and nothing was more common, than to ſee bleeding Infants on the Altars, ſlaughter'd by the hands of their own Parents.

Such manifold abominations, inflam'd the Zeal of Father *Xavier*: He wiſh'd himſelf able at the ſame time, to have apply'd remedies to them all; yet thought himſelf oblig'd to begin with the houſhold of Faith, according to the precept of St. *Paul*; that is to ſay, with the Chriſtians; and amongſt them he ſingl'd out the *Portugueſe*, whoſe example was like to be moſt prevalent with the Baptis'd *Indians*. Behold, in what manner he attempted this great enterpriſe of Reformation.

His firſt work at Goa.

To call down the Bleſſing of Heaven on this difficult employment, he conſecrated the greateſt part of the night to Prayers, and allow'd himſelf at the moſt

but

but four hours of Sleep: and even this little repoſe, was commonly diſturb'd. For lodging in the Hoſpital, and lying always near the ſick, as his cuſtom had been at *Mozambique*, his ſlumber was broken by their leaſt complaint, and he fail'd not to riſe to their relief.

He return'd to his Prayers at break of day; after which he celebrated Maſs: He employ'd the forenoon in the Hoſpipitals; particularly in that of the *Lepers*, which is in one of the Suburbs of *Goa*. He embrac'd thoſe miſerable Creatures one after the other; and diſtributed amongſt them, thoſe Alms which he had been begging for them, from Door to Door. After this he viſited the Priſons, and dealt amongſt them the ſame effects of Charity.

In coming back, he made a turn about the Town, with his Bell in his hand, and gave a loud Summons to the Fathers of Families, that, for the love of God, they wou'd ſend their Children and their Slaves to Catechiſm.

The holy Man was convinc'd in his Heart, that if the *Portugueſe* Youth were well inſtructed in the principles of Religion, and form'd betimes to the practice of good Life, Chriſtianity, in a little time, wou'd be ſeen to revive in *Goa*, but in caſe the Children grew up without inſtruction

ſtruction or diſcipline, there was no remaining hope, that they who ſuck'd in Impiety, and Vice, almoſt with their Milk, ſhou'd ever become ſincere Chriſtians.

The firſt fruits of his labours.

The little Children, gather'd together in Crowds about him, whether they came of their own accord, through a Natural Curioſity, or that their Parents ſent them, out of the reſpect which they already had for the holy Man, howſoever vicious themſelves. He led them to the Church, and there expounded to them, the *Apoſtles Creed*, the *Commandments of God*, and all the practices of *Devotion*, which are in uſe amongſt the Faithful.

Theſe tender Plants, receiv'd eaſily the impreſſions which the Father made on them, and it was through theſe little Babes that the Town began to change its Face. For by daily hearing the Man of God, they became modeſt and devout: their Modeſty and Devotion, was a ſilent cenſure of that debauchery which appear'd in perſons of riper age: Sometimes they even reprov'd their Fathers, with a liberty which had nothing of childiſh in it, and their reproofs put the moſt diſſolute *Libertines* to the bluſh.

Xavier then proceeded to publick Preaching, whether, all the people flock'd; and, to the end that the *Indians* might underſtand, as well as the *Portugueſe*, he affected to ſpeak that Language, in a groſs and clowniſh dialect, which paſs'd at that time amongſt the Natives of the Country. It was immediately ſeen, what power a Preacher animated by the Spirit of God, had over the Souls of perverted men. The moſt ſcandalous Sinners, ſtruck with the horrour of their Crimes, and the fear of eternal Puniſhment, were the firſt who came to Confeſſion: Their example took away from others the ſhame of confeſſing; inſomuch that every one now ſtrove who ſhou'd be formoſt, to throw himſelf at the Fathers Feet, knocking their Breaſts, and bitterly lamenting their offences.

The fruits of Penitence, accompanying theſe Tears, were the certain proofs of a ſincere Converſion They cancell'd their unlawful Bonds and Covenants of Extortion; they made reſtitution of their ill gotten Goods; they ſet at liberty their Slaves, whom they had oppreſt, or had acquir'd unjuſtly; and laſtly, turn'd away their Concubines, whom they were unwilling to poſſeſs by a lawful marriage.

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His industry to gain the Concubinarians.

The Saint acted with the *Concubinarians*, almoſt in the ſame manner, as our Saviour dealt with the *Publicans* and *Harlots*. Far from treating them ſeverely, the deeper they were plung'd in that darling Vice, the more tenderly he ſeem'd to uſe them. On all occaſions he declar'd himſelf their Friend; he made them frequent viſits, without fear of being upbraided with ſo infamous a Converſation. He invited himſelf ſometimes to eat with them; and then aſſuming an Air of gayety, he deſir'd the Maſter to bring down the Children to bear him company. When he had a little commended their prettineſs, he ask'd to ſee their Mother, and ſhew'd her the ſame Countenance, as if he had taken her for an honeſt Woman. If ſhe were beautiful or well ſhap'd, he prais'd her, and ſaid, *ſhe look'd like a* Portugueſe: After which, in private Converſation, *You have*, ſaid he to the Maſter, *a fair Slave, who well deſerves to be your Wife.* But if ſhe were a ſwarthy, ugly *Indian*, *Good God!* he cry'd out, *what a Monſter do you keep within your doors! and how are you able to endure the ſight of her?* Such words, ſpoken in all appearance, without deſign, had commonly their full effect: The Keeper marry'd her, whom the

Saint had commended, and turn'd off the others.

This ſo ſudden a change of manners, was none of thoſe tranſient fits of Devotion, which paſs away, almoſt as ſoon as they are kindled; Piety was eſtabliſh'd in all places; and they who formerly came to confeſſion once a year, to ſpeak the beſt of it, now perform'd it regularly once a month. They were all deſirous of confeſſing themſelves to Father *Xavier*, ſo that Writing from *Goa* to *Rome* on that Subject, he ſaid, *that if it had been poſſible for him, to have been at once in ten places, he ſhou'd not have wanted for employment.* His Catechiſing having had that wonderful ſucceſs which we have mention'd, the Biſhop *Don John d'Albuquerque* ordain'd, that from thence forward, the Children ſhou'd be taught the Chriſtian Doctrin, in all the Churches of the Town. The Gentlemen and Merchants applyed themſelves to the regulation of their Families, and baniſhment of vice. They gave the Father conſiderable Sums of Money, which he diſtributed in their preſence, in the Hoſpitals and Priſons. The Viceroy accompanied the Saint thither once a week, to hear the complaints of the Priſoners and to relieve the Poor. This Chriſtian

practice

practice was so pleasing to the King of *Portugal*, *John* the Third, that afterwards he writ to *Don John Don de Castro*, Governour of the *Indies*, expressly ordering him, to do that once a month, which *Don Martin Alphonso de Sosa* never fail'd of doing every week; in short, the *Portuguese* of *Goa*, had gain'd such an habitude of good Life, and such an universal change of manners had obtain'd amongst them, that they seem'd another sort of People.

He is told of the Coast of Fishery, *and goes thither. This Coast is call'd in the Maps* La Pescaria.

This was the state of affairs, when *Michael Vaz*, Vicar General of the *Indies*, a Man of rare virtue, and wonderful zeal for the propagation of the Faith, gave *Xavier* to understand, that on the Oriental Coast, which lies extended from Cape *Comorin*, to the Isle of *Manar*, and is call'd the Coast of *Fishery*, there were certain People call'd *Paravas*, that is to say, Fishers, who had caus'd themselves to be Baptiz'd some time since, on occasion of succours which had been given them by the *Portuguese* against the *Moors*, by whom they were cruelly oppress: That these People had nothing more of Christianity, than Baptism, and the name, for want of Pastours to instruct them; and that it would be a work well-pleasing in the sight of God

to accompliſh their Converſion. He conceal'd not from him, that the Land was barren, and ſo deſtitute of the conveniences of life, that no ſtranger was willing to ſettle there. That intereſt alone drew the Merchants thither, in the ſeaſon of Pearl-Fiſhing, and otherwiſe the heats were inſupportable.

There cou'd not have been made to *Xavier* a Propoſition more according to his hearts deſire. He offer'd himſelf without the leaſt heſitation, to go and inſtruct that People; and he did it ſo much the more freely, becauſe his preſence was no longer ſo neceſſary at *Goa*, where Piety was now grown into a habit, by a ſetled form of five months ſtanding.

Having receiv'd the Benediction of the Biſhop, he embarqu'd about the midſt of *October*, in the year 1542, in a Galiot, which carried the new Captain of *Comorin*; and took with him two young Eccleſiaſticks of *Goa*, who had a tolerable inſight into the Language of the *Malabars*, which is ſpoken in the Coaſt of *Fiſhery*. *Soſa* offer'd to have furniſh'd him with money for all his occaſions: But Apoſtolique men have no greater treaſures than their Poverty, nor any fund more certain than that of Providence. He accepted only a pair of Shooes, to defend

him

him in some measure from the burning Sands upon the Coasts; and, at parting, desir'd the Viceroy to send him his two Companions, who were left behind at *Mozambique*, so soon as they shou'd arrive at *Goa*.

The Cape of *Comorin*, is at the distance of about six hundred Miles from *Goa*: 'Tis a high Promontory, jutting out into the Sea, and facing the Isle of *Ceylan*. The Father being there arriv'd, immediately fell in with a Village of Idolaters. He cou'd bear to go no farther, without Preaching the Name of *Jesus* to the Gentiles. But all he cou'd declare by the mouth of his Interpreters signified nothing. And those *Pagans* plainly told him, that they cou'd not change their Faith, without consent of the Lord, of whom they held. Their obstinacy, however, was of no long continuance, and that Omnipotence, which had preordain'd *Xavier* to the Conversion of Idolaters, wou'd not that his first Labours shou'd be unsuccessful.

He works a Miracle at Cape Comorin.

A Woman of the Village had been three days in the pains of Child-birth; and had endur'd great torments, without being eas'd, either by the Prayers of the *Brachmans*, or any natural remedies. *Xavier* went to visit her, accom-

panied by one of his Interpreters. And then it was, ſays he, in one of his Letters, *that forgetting I was in a ſtrange Country, I began to call upon the name of the Lord; though at the ſame time, I cou'd not but remember*, that all the Earth, is equally his, and all its Inhabitants are belonging to him.

The Father expounded to the Sick Woman the Principles of our Faith; and exhorted her to repoſe her truſt in the God of the Chriſtians. The Holy Ghoſt who by her means had decreed to ſave that People, touch'd her inwardly; inſomuch, that being ask'd, if ſhe believ'd in Jeſus Chriſt? and if ſhe deſir'd to be Baptiz'd? ſhe anſwer'd yes; and that ſhe ſpake from the bottom of her heart. *Xavier*, then read the Goſpel to her, and Baptiz'd her: ſhe was immediately deliver'd of her Child, and perfectly recover'd. This viſible Miracle immediately fill'd that poor Cabin, with aſtoniſhment and gladneſs. The whole Family threw themſelves at the Father's feet, and ask'd to be inſtructed: and being ſufficiently taught, not one amongſt them but receiv'd Baptiſm. This news being blown abroad, through all the Country, the chief of the place, had the curioſity to ſee a perſon ſo wonderful in his

his Works, and in his Words. He Preach'd to them the words of Eternal Life, and convinc'd their reaſon of the truth of Chriſtianity; But convinc'd though they were, they durſt not as they ſaid, become Chriſtians, without the permiſſion of their Prince.

There was at that time, in the Village, an Officer, ſent expreſly from the Prince, to collect a certain annual Tribute. Father *Xavier* went to ſee him, and expounded ſo clearly to him, all the Law of *Jeſus Chriſt*, that the Pagan preſently acknowledg'd, there was nothing in it which was ill; and after that, gave leave to the Inhabitants to imbrace it. There needed no more, to a people, whom nothing but fear witheld from it; they all offer'd themſelves to be Baptiz'd, and promis'd thenceforth to live in Chriſtianity.

He Labours in the ſalvation of the Paravas.

The Holy man, encourag'd by ſo happy a beginning, follow'd his way with more chearfulneſs; and came to *Tutucurin*, which is the firſt Town belonging to the *Paravas*. He found in effect, that this People, excepting only their Baptiſm, which they had receiv'd rather to ſhake off the Mooriſh Yoke, than to ſubject themſelves to that of *Jeſus Chriſt*, were wholly Infidels; and he declar'd to them

them the Misteries of our Faith, of which before, they had not receiv'd the least tincture. The two Church-men who accompanied him, serv'd him in the nature of Interpreters: But *Xavier* reflecting within himself, that these Church-men frequently alter'd those things, which pass'd through their mouths; and that our own words, when spoken by our selves, have more vigour in them, bethought himself of finding some expedient, whereby to be understood, without the assistance of another. The way he took was to get together some People of the Country, who understood the *Portugueſe* Language: and to joyn them with the two Eccleſiastiques, who were knowing in the *Malabar*. He consulted both Parties for many days together, and drudging at his business, Translated into the *Paravas* tongue, *the words of the sign of the Cross, the Apostles Creed, the Commandments, the Lords Prayer, the Salutation of the Angel, the Confiteor, the Salve Regina, and in fine, the whole Catechism.*

The Translation being finish'd, the Father got without book, what he cou'd of it; and took his way about the Villages of the Coast, in number thirty, about half of which were baptiz'd, the rest Idolaters.

I went about, with my Bell in my hand, ſays he himſelf, and gathering together all I met, both Men and Children, I inſtructed them in the Chriſtian Doctrin: The Children learnt it eaſily by heart, in the compaſs of a month, and when they underſtood it, I charg'd them to teach it their Fathers and Mothers, all of their own Family, and even their Neighbours.

His manner of teaching the Chriſtian faith.

On Sundays I aſſembled the Men and Women, little Boys and Girls in the Chappel; all came to my appointment, with an incredible joy, and moſt ardent deſire to hear the Word of God. I began with the confeſſing God to be one in nature, and trine in Perſons. I afterwards repeated, diſtinctly, and with an audible voice, *the Lords-Prayer*, *the Angelical Salutation*, *and the Apoſtles Creed*. All of them together repeated after me; and 'tis hardly to be imagin'd, what pleaſure they took in it. This being done, I repeated the *Creed* ſingly; and inſiſting on every particular Article, ask'd if they certainly believ'd it? They all proteſted to me with loud cries, and their hands acroſs their breaſts, that they firmly believ'd it. My practice is to make them repeat the *Creed* oftner than the other Prayers; and I declare to them,

at

at the ſame time, that they who believe the Contents of it are true Chriſtians.

From the *Creed* I paſs to the *Ten Commandments*, and give them to underſtand, that the Chriſtian Law is compris'd in thoſe ten Precepts, that he who keeps them all according to his Duty, is a good Chriſtian; and that Eternal Life is decreed to him: That on the contrary, whoever violates one of theſe Commandments, is a bad Chriſtian, and that he ſhall be damn'd eternally, in caſe he repent not of his Sin: Both the new Chriſtians and the Pagans admire our Law, as Holy, and Reaſonable, and conſiſtent with it ſelf.

Having done as I told you, my cuſtom is to repeat with them, the *Lords Prayer*, and the *Angels Salutation*. Once again we recite the *Creed*, and at every *Article*, beſides the *Pater noſter* and the *Ave Maria*, we intermingle ſome ſhort Prayer: for having pronounc'd aloud the firſt *Article*, I begin thus, and they ſay after me, Jeſus, *thou Son of the living God, give me the Grace to believe firmly, this firſt Article of thy Faith, and with that intention we offer thee that Prayer, of which thou thy ſelf art Author.* We add, *Holy* Mary, *Mother of our Lord* Jeſus Chriſt, *obtain for us, from thy belov'd Son,*

Son, to believe this Article, without any doubt concerning it. The ſame method is obſerv'd in all the other Articles, and almoſt in the ſame manner, we run over the *Ten Commandments*. When we have jointly repeated the firſt Precept, which is, *To love God*, we pray thus: *O* Jeſu Chriſt, *thou Son of the living God, grant us thy Grace to love thee above all things!* and immediately after we ſay the *Lords Prayer*: Then, immediately we ſubjoin, *O holy* Mary, *Mother of* Jeſus, *obtain for us, from thy Son, that we may have the Grace to keep this firſt Commandment.* After which we ſay the *Ave Maria.* We obſerve the ſame method through the other nine Commandments, with ſome little variation, as the matter requires it.

Theſe are the things which I accuſtom them to beg of God, in the common Prayers, omitting not ſometimes to aſſure them, that if they obtain the thing for which they pray, even that is a means for them to obtain other things more amply than they cou'd demand them.

I oblige them all to ſay the *Confiteor*, but principally thoſe who are to receive *Baptiſm*, whom I alſo enjoin to ſay the *Belief.* At every Article I demand of them, if they believe it without any ſcruple, and when they have aſſur'd me that

that they do, I commonly make them an Exhortation, which I have compos'd in their own language; being an Epitome of the Christian Faith, and of the necessary duties incumbent on us in order to our Salvation. In conclusion, I baptise them, and shut up all, in singing the *Salve Regina*, to implore the assistance of the blessed Virgin.

'Tis evident, by what we have already said, concerning the instruction of the *Paravas*, that *Xavier* had not the gift of Tongues, when he began to teach them. But it appears also, that after he had made the Translation, which cost him so much labour, he both understood and spoke the *Malabar* Tongue, whither he had acquir'd it by his own pains, or that God had imprinted the Species of it in his Mind, after a supernatural manner. 'Tis at least probable, that being in the *Indies*, when he studied any Tongue, the holy Spirit seconded his application, and was in some sort his Master. For 'tis constantly believ'd, that in a very little time, he learnt the most difficult languages; and by the report of many persons, spoke them so naturally, that he cou'd not have been taken for a Foreigner.

He establishes Catechists and Teachers of the Faith to supply his place.

Father *Xavier* having for the space of a month, instructed the Inhabitants of one

one Village, in the manner above ſaid, before he went farther, call'd together the moſt intelligent amongſt them, and gave them in writing what he had taught, to the end, that as Maſters of the reſt, on *Sundays* and Saints days, they might congregate the people, and cauſe them to repeat, according to his Method, that which they had learnt formerly.

He committed to theſe *Catechiſts*, (who in their own Tongue are call'd *Canacopoles*) the care of the Churches, which he caus'd to be built in peopled places; and recommended to them the ornament of thoſe Sacred Buildings, as far as their poverty wou'd allow. But he was not willing to impoſe this task on them, without ſome kind of Salary; and therefore obtain'd from the Viceroy of the *Indies*, a certain Sum for their ſubſiſtence, which was charg'd upon the annual Tribute, payable to the Crown of *Portugal*, from the Inhabitants of that Coaſt.

The fruit of his labours on the Coaſt of Fiſhery.

'Tis hardly to be expreſs'd, what a Harveſt of Souls was reap'd from his endeavours; and how great was the fervour of theſe new Chriſtians. The holy Man, writing to the Fathers at *Rome*, confeſſes himſelf, that he wanted words to tell it. He adds, *That the multitude of thoſe who had*

had receiv'd Baptiſm, was ſo vaſt, that with the labour of continual Chriſtnings, he was not able to lift up his Arms: and that his Voice often fail'd him, in ſaying ſo many times over and over, the Apoſtles Creed, *and the* Ten Commandments, *with a ſhort inſtruction which he always made concerning the duties of a true Chriſtian before he baptis'd thoſe who were of Age.*

The Infants alone, who dy'd after Baptiſm, amounted according to his account to above a thouſand. They who liv'd, and began to have the uſe of Reaſon, were ſo affected with the things of God, and ſo covetous of knowing all the Myſteries of Faith, that they ſcarcely gave the Father time to take a little nouriſhment, or a ſhort repoſe. They ſought after him every minute, and he was ſometimes forc'd to hide himſelf from them, to gain the leiſure of ſaying his Prayers, and his Breviary.

He makes uſe of Children to cure the Sick.

By the adminiſtration of theſe Children, who were ſo fervently devout, he perform'd divers extraordinary works, even many of thoſe miraculous Cures, which it pleas'd God to operate by his means. The Coaſt of *Fiſhery* was never ſo full of Diſeaſes, as when the Father was there. It ſeem'd, as he himſelf has expreſs'd

expreſs'd it in a Letter, that God ſent thoſe Diſtempers amongſt that People, to draw them to him almoſt in their own deſpight. For coming to recover on an inſtant, and againſt all humane appearance, ſo ſoon as they had receiv'd Baptiſm, or invok'd the name of *Jeſus Chriſt*, they clearly ſaw the difference betwixt the God of the Chriſtians and the Pagods, which is the name given in the *Indies*, both to the Temples and the Images of theirs falſe Gods.

No one fell ſick amongſt the *Gentils*, but had immediate recourſe to Father *Xavier*. As it was impoſſible for him to attend them all, or to be in many places at the ſame time, he ſent there Chriſtian Children where he cou'd not go himſelf. In going from him one took his Chapelet, another his Crucifix, a third his Reliquiary, and all being animated with a lively Faith, diſpers'd themſelves through the Towns and Villages. There gathering about the ſick as many people as they cou'd aſſemble, they repeated often, the *Lords Prayer*, the *Creed*, the *Commandments*, and all they had learnt by heart of the *Chriſtian Faith*; which being done, they ask'd the Sick, *If he believ'd unfeignedly in* Jeſus Chriſt, *and if he deſir'd to be baptis'd*? When he had an-

ſwer'd, *Yes*, they touch'd him with the Chaplet, or Crucifix belonging to the Father; and he was immediately cur'd.

One day, while *Xavier* was preaching the Myſteries of Faith to a great Multitude, ſome came to bring him word from *Manapar*, that one of the moſt conſiderable perſons of that place, was poſſeſs'd by the Devil, deſiring the Father to come to his relief. The Man of God thought it unbecoming of his Duty, to break off the Inſtruction he was then making. He only call'd to him ſome of thoſe young Chriſtians, and gave them a Croſs which he wore upon his Breaſt; after which he ſent them to *Manapar* with Orders to drive away the Evil Spirit.

They were no ſooner arriv'd there, than the poſſeſs'd perſon fell into an extraordinary fury, with wonderful contorſions of his Limbs, and hideous yellings. The little Children, far from being terrify'd, as uſually Children are, made a ring about him, ſinging the Prayers of the Church. After which they compelled him to kiſs the Croſs; and at the ſame moment, the Devil departed out of him. Many Pagans there preſent, viſibly perceiving the Vertue of the Croſs, were converted on the inſtant, and became afterwards devout Chriſtians.

Theſe

The Zeal of the Children against Idols and Idolaters.

These young Plants, whom *Xavier* employ'd on such occasions, were in perpetual Disputations with the *Gentils*, and broke in pieces as many Idols as they cou'd get into their power: and sometimes burnt them, throwing their Ashes into the Air. When they discover'd any, bearing the name of Christianity, and yet keeping a Pagod in reserve to adore in secret, they reprov'd them boldly; and when those rebukes were of no effect, they advertis'd the holy Man, to the end, he might apply some stronger remedy. *Xavier* went often in their company, to make a search in those suspected Houses; and if he discover'd any Idols they were immediately destroy'd.

Being inform'd, that one who was lately baptis'd, committed Idolatry sometimes in private, and that the admonitions which he had receiv'd were useless, he bethought himself to frighten him; and in his presence commanded the Children to set Fire to his House: that thereby he might be given to understand, how the the worshipers of Devils, deserv'd eternal burning like the Devils: they ran immediately to their task, taking the Command in a literal sense; which was not *Xaviers* intention: But the effect of it was, that the Infidel detesting, and

renouncing his Idolatry, gave up his Pagods to be consum'd by Fire, which was all the design of the holy Man.

The punishment of a Pagan, who had despis'd the admonitions of Father Xavier.

Another Infidel was more unhappy; He was one of the first rank in *Manapar*: a Man naturally Violent and Brutal. *Xavier*, one day going to visit him, desir'd him, in courteous words, that he wou'd listen to what he had to say to him, concerning his eternal welfare. The *Barbarian* vouchsafed not so much as to give him the hearing, but rudely thrust him out of his House, saying, *That if ever he went to the Christians Church, he was content they shou'd shut him out*: Few days after he was assaulted by a Troop of arm'd Men, who design'd to kill him: All he cou'd do, was to disingage himself from them, and fly away. Seeing at a distance, a Church open, he made to it, as fast as he cou'd run; with his Enemies at his heels pursuing him. The Christians, who were assembled for their exercises of Devotion, alarm'd at the loud cries they heard, and fearing the Idolaters were coming to plunder the Church, immediately shut their Doors; insomuch that he, who hop'd for safety in a holy place, fell into the hands of Murderers, and was assassinated by them; without question by a Decree of the Divine

vine Juſtice, which reveng'd the Saint, and ſuffer'd the Wretch to be ſtruck with that imprecation which he had wiſh'd upon himſelf.

Theſe Miracles which *Xavier* wrought by the means of Children, rais'd an Admiration of him, both amongſt Chriſtians and Idolaters: but ſo exemplary a puniſhment, caus'd him to be reſpected by all the World: and even amongſt the *Brachmans* there was not one, who did not honour him. As it will fall in our way to make frequent mention of thoſe Idol-Prieſts, it will not be from our purpoſe, to give the Reader a deſcription of them.

The Original, and Character of the Brachmans.

The *Brachmans* are very conſiderable amongſt the *Indians*, both for their Birth, and their Employment. According to the ancient Fables of the *Indies*, their Original is from Heaven. And 'tis the common Opinion, that the Blood of the Gods is running in their Veins. But to underſtand how they were born, and from what God deſcended, 'tis neceſſary to know the Hiſtory of the Gods of that Country, which in ſhort, is this.

The firſt, and Lord of all the others is *Parabrama*; that is to ſay, a moſt perfect Subſtance, who has his Being from himſelf, and who gives Being to the reſt.

This God being a Spirit free from matter, and desirous to appear once under a sensible Figure, became Man; by the only desire which he had, to shew himself, he conceiv'd a Son, who came out at his Mouth, and was call'd *Maiso*. He had two others after him, one of them whose name was *Visnu*, was born out of his Breast, the other call'd *Brama*, out of his Belly. Before he return'd to his invisibility, he assign'd Habitations and Employments to his three Children. He plac'd the eldest in the first Heaven, and gave him an absolute Command over the Elements, and mix'd Bodies. He lodg'd *Visnu* beneath his elder Brother, and establish'd him the Judge of Men, the Father of the Poor, and the Protectour of of the Unfortunate. *Brama* had for his Inheritance the third Heaven, with the superintendance of Sacrifices, and other Ceremonies of Religion. These are the three Deities which the *Indians* represent by one Idol, with three Heads growing out of one Body, with this mysterious signification, that they all proceed from the same principle. By which it may be inferr'd, that in former times they have heard of Christianity; and that their Religion is an imperfect Imitation, or rather a Corruption of ours.

They

They ſay that *Viſnu* has deſcended a thouſand times on earth, and every time has chang'd his ſhape; ſometimes appearing in the figure of a Beaſt, ſometimes of a Man; which is the Original of their *Pagods*, of whom they relate ſo many Fables.

They add, that *Brama*, having likewiſe a deſire of Children, made himſelf viſible, and begot the *Brachmans*, whoſe Race has infinitely multiplied: The People believe them demi-Gods, as poor and miſerable as they are. They likewiſe imagine them to be Saints, becauſe they lead a hard and ſolitary life; having very often no other Lodging than the hollow of a Tree, or a Cave, and ſometimes living expos'd to the Air on a bare Mountain, or in a Wilderneſs, ſuffering all the hardſhips of the weather, keeping a profound ſilence, faſting a whole year together, and making profeſſion of eating nothing which has had Life in it.

But after all, there was not perhaps a more wicked nation under the Canopy of Heaven. The fruit of thoſe auſterities which they practice in the deſart, is to abandon themſelves in publique, to the moſt brutal pleaſures of the Fleſh, without either ſhame or remorſe of con-

ſcience. For they certainly believe, that all things, how abominable ſoever, are lawful to be done, provided they are ſuggeſted to them, by the light which is within them. And the People are ſo infatuated with them, that they believe they ſhall become holy, by partaking in their crimes, or by ſuffering any outrage from them.

On the other ſide, they are the greateſt Impoſtours in the world; their talent conſiſts in inventing new Fables every day, and making them paſs amongſt the vulgar for wonderful miſteries. One of their cheats is to perſwade the ſimple, that the *Pagods* eat like men; and to the end they may be preſented with good cheer, they make their Gods of a Gigantique figure, and are ſure to endow them with a prodigious paunch. If thoſe offerings, with which they maintain their Families come to fail, they denounce to the People that the offended *Pagods* threaten the Country with ſome dreadful judgment, or that their Gods in diſpleaſure, will forſake them, becauſe they are ſuffer'd to die of hunger.

The Doctrin of theſe *Brachmans* is nothing better than their Life: one of their groſſeſt errours is to believe that Kine have in them, ſomewhat of Sacred

and

and Divine. That happy is the man, who can be ſprinkled over, with the aſhes of a Cow, burnt by the hand of a *Brachman*; but thrice happy he, who in dying, lays hold of a Cow's tail, and expires with it betwixt his hands. For thus aſſiſted, the Soul departs out of the Body purified, and ſometimes returns into the Body of a Cow. That ſuch a favour, notwithſtanding, is not confer'd but on Heroick Souls, who contemn life, and dye generouſly, either by caſting themſelves headlong from a Precipice, or leaping into a kindled Pile, or throwing themſelves under the Holy Chariot-wheels, to be cruſh'd to death by the *Pagods*, while they are carried in Triumph about the Town.

We are not to wonder, after this, that the *Brachmans* cannot endure the Chriſtian Law; and that they make uſe of all their credit, and their cunning to deſtroy it, in the *Indies*. Being favour'd by Princes, infinite in number, and ſtrongly united amongſt themſelves, they ſucceed in all they undertake, and as being great Zealots for their antient ſuperſtitions, and moſt obſtinate in their Opinions, 'tis not eaſie to convert them.

Father

He treats with the Brachmans.

Father *Xavier*, who ſaw how large a Progreſs the Goſpel had made amongſt the People, and that if there were no *Brachmans* in the *Indies*, there wou'd conſequently be no Idolaters, in all thoſe vaſt Provinces of *Aſia*; ſpar'd no labour to reduce that perverſe Generation, to the true knowledge of Almighty God. He convers'd often with thoſe of that Religion, and one day found a favourable occaſion of treating with them: paſſing by a Monaſtery, where above two hundred *Brachmans* liv'd together, he was viſited by ſome of the chiefeſt, who had the curioſity to ſee a man, whoſe Reputation was ſo univerſal. He receiv'd them with a pleaſing countenance, according to his cuſtom, and having engag'd them by little and little, in a diſcourſe concerning the eternal happineſs of the Soul; he deſir'd them to ſatisfie him what their Gods commanded them to do, in order to it after death. They look'd a while on one another, without anſwering. At length a *Brachman*, who ſeem'd to be fourſcore years of age, took the buſineſs upon himſelf, and ſaid in a grave tone, that two things brought a Soul to glory, and made him a companion to the Gods; the one was to abſtain from the murther of a Cow,

the

the other to give Alms to the *Brachmans*. All of them confirm'd the Old man's anſwer, by their approbation, and applauſe, as if it had been an Oracle given from the mouths of their Gods themſelves.

Father *Xavier* took compaſſion on this their miſerable blindneſs, and the tears came into his eyes. He roſe on the ſuddain, (for they had been all ſitting) and diſtinctly repeated, in an audible tone, *the Apoſtles Creed*, and *the ten Commandments*, making a pauſe at the end of every Article, and briefly expounding it, in their own language, after which he declar'd to them, what were Heaven and Hell, and by what actions the one and other were deſerv'd.

The *Brachmans* who had never heard any thing of Chriſtianity before, and had been liſtning to the Father with great admiration, roſe up, as ſoon as he had done ſpeaking, and ran to embrace him, acknowledging that the God of the Chriſtians was the true God, ſince his Law was ſo conformable to the Principles of our inward light. Every one of them propos'd divers queſtions to him; if the Soul were immortal, or that it periſh'd with the Body, and in caſe that the Soul died not, at what part of the Body it went out, if in our ſleep we dreamt we were

were in a far Country, or convers'd with an abſent Perſon, whether the Soul went not out of the Body for that time; of what colour God was, whether black or white, their Doctours being divided on that point: the white Men maintaining he was of their colour, the black of theirs: the greateſt part of the *Pagods* for that reaſon being black.

The Father anſwer'd all their queſtions, in a manner ſo ſuitable to their groſs underſtanding, which was ignorant alike of things divine and natural, that they were highly ſatisfied with him. Seeing them inſtructed and diſpos'd in this ſort, he exhorted them to embrace the Faith of *Jeſus Chriſt*, and gave them to underſtand, that the truth being made known to them, ignorance cou'd no longer ſecure them from eternal Puniſhment.

But what victory can Truth obtain, over Souls which find their intereſt in following Errour; and who make profeſſion of deceiving the common people? They anſwer'd (ſaid the Saint in one of his Letters) *that which many Chriſtians anſwer at this day, what will the world ſay of us, if they ſee us change? and after that, what will become of our Families, whoſe only ſubſiſtence is from the offerings which are made to the* Pagods? *Thus humane*

mane intereſt, and worldly conſiderations, made the knowledge of the truth ſerve only to their greater condemnation.

The conference of Xavier *with a Famous* Brachman.

Not long afterwards, *Xavier* had another conference with a *Brachman* who liv'd in the nature of an Hermite: He paſs'd for the Oracle of the Country, and had been inſtructed in his youth, at one of the moſt famous Academies of the Eaſt. He was one of thoſe who was knowing in their moſt hidden Miſteries, which are never intruſted by the *Brachmans* but to a certain ſelect number of their Wiſe men. *Xavier*, who had heard ſpeak of him, was deſirous to ſee him, and he on his ſide, was as deſirous to ſee *Xavier*. The intention of the Saint was to try, in bringing over this *Brachman*, if he cou'd gain the reſt, who were proud of being his Diſciples.

After the firſt civilities which commonly paſs betwixt two men, who mutually covet an acquaintance, and know each other by reputation, the diſcourſe fell upon Religion; and the *Brachman* found in himſelf at the very firſt, ſo great an inclination for *Xavier*, that he cou'd not conceal from him thoſe ſecrets, which a religious Oath had bound him never to diſcloſe to any. He confeſt plainly

to

to him, that the Idols were Devils, and that there was only one God, Creatour of the world, and that this God alone deserv'd the adoration of men; that those who held the rank of wisdom amongst the *Brachmans*, solemniz'd the Sunday in his honour, as a holy-day, and that day they only said this Prayer, *O God I adore thee at this present, and for ever.* That they pronounc'd those words softly, for fear of being over-heard, and to preserve the Oath which they had made, to keep them secret. In fine, said he, 'tis to be read in our ancient Writings, *that all the false Religions shou'd one day cease, and the whole world shou'd observe one only Law.*

The *Brachman* having disclos'd these Mysteries to Father *Xavier*, desir'd him in his turn, to reveal to him, what was most mysterious in the Christian Law; and to engage him to deal the more freely with him, and without the least disguise, swore, that he wou'd inviolably, and for ever, keep the secret. I am so far, said the Father, from obliging you to silence, that I will inform you of nothing you desire to know, but on condition that you shall publish in all places what I tell you. The *Brachman* having given him his word, he began to instruct him, by these words of *Jesus Christ*,

Christ, He who will believe, and be baptis'd, shall be sav'd. This he expounded to him at large; at the same time declaring to him, how Baptism was necessary to Salvation: and passing from one Article of Faith to another, he plac'd the truth of the Gospel in so advantageous a light before him, that the *Brachman* declar'd upon the place, he wou'd become a Christian, provided he might be so in secret; and that he might have a Dispensation from some certain duties of Christianity.

This so wicked a disposition made him unworthy of the Grace of Baptism; he remain'd unconverted. Notwithstanding which, he desir'd to have in writing, the *Apostles Creed*, together with our Saviour's words, which had beeen expounded to him.

He saw Father *Xavier* a second time, and told him he had dreamt he was baptis'd, and that afterwards he became his Companion, and that they travell'd together preaching the Gospel in far Countries: but this Dream had no effect, and the *Brachman* wou'd never promise to teach the people, that there was one only God, Creatour of the World, *for fear*, says he, *that if he broke that Oath which oblig'd him to secrecy, the Devil shou'd punish him with death.* Thus

He works divers Miracles.

Thus the Maſter, though convinc'd, yet not ſubmitting, the Scholars all ſtood out, and in the ſequel, of ſo great a multitude of Idol-Prieſts, not one embrac'd the Chriſtian Doctrin from the Heart. Nevertheleſs, *Xavier* in their preſence wrought many Miracles which were capable of converting them. Having caſually met a poor Creature, all naked, and full of Ulcers from Head to Foot, he waſh'd him with his Hands, drank part of the Water wherewith he had waſh'd him, and pray'd by him with wonderful fervency; when he had ended his Prayer, the Fleſh of the diſeas'd perſon was immediately heal'd, and appear'd as clean as that of an Infant.

The proceſs of the Saints Canonization, makes mention of four dead perſons, to whom God reſtor'd their life, at this time by the Miniſtry of his Servant. The firſt was a Catechiſt, call'd *Antonio Miranda*, who had been ſtung in the night, by one of thoſe venemous Serpents of the *Indies*, whoſe Stings are always mortal. The ſecond was a Child who fell into a Pit, and was drown'd: The two others were a young Man, and a Maid, whom a peſtilential Fever had carry'd off, after a ſhort ſickneſs.

But

But theſe Miracles, which gave to the Father the name of Saint amongſt the Chriſtians, and caus'd him to be call'd, *The God of Nature amongſt the Gentils*, had no other effect upon the *Brachmans* than to harden their Hearts, and blind their Underſtandings. *Xavier*, deſpairing of their Converſion, thought himſelf bound to publiſh all their wicked Actions, and bring them into diſrepute. And he perform'd it ſo ſucceſsfully, that thoſe Men, who were had in veneration by the people, came to be deſpis'd by all the World; inſomuch, that even the Children laught at them; and publickly upbraided them with their Cheats. They began at firſt to threaten the People, according to their cuſtom, with the anger of their *Pagods*; but ſeeing their menaces turn'd to ſcorn, they made uſe of another Artifice, to regain their Credit.

He declares himſelf againſt the Brachmans.

What malice ſoever they harbour'd in their Hearts againſt Father *Xavier*, they manag'd it ſo well, that to ſee their conduct, they might have been taken for his Friends. They made him viſits, deſir'd him to have ſome kindneſs for them, they gave him many Commendations: they preſented him ſometimes with Pearls and Money. But the Father was inex-

exorable, and for their Presents, he return'd them, without so much as looking on them.

The means whereby he destroy'd Idolatry.

The decrying of those Idol-Priests, contributed not a little to the destruction of Idolatry, through all that Coast. The life which *Xavier* led, contributed full as much. His Food, was the same with that of the poorest people, Rice and Water. His Sleep was but three hours at the most, and that in a Fishers Cabin on the Ground: for he had soon made away with the Mattereſs and Coverlet, which the Viceroy had sent him from *Goa*. The remainder of the night he pass'd with God, or with his Neighbour.

He owns, himself, that his labours were without intermission; and that he had sunk under so great hardships, if God had not supported him. For to say nothing of the Ministry of Preaching, and those other Evangelical Functions, which employ'd him day and night; no quarrel was stirring, no difference on foot, of which he was not chosen Umpire. And because those *Barbarians*, naturally cholerick, were frequently at odds, he appointed certain hours, for clearing up their misunderstandings, and making Reconciliations. There was not any Man fell sick, who sent not for him; and as there were

were always many, and for the moſt part diſtant from each other, in the ſcattering Villages, his greateſt ſorrow was, that he could not be preſent with them all. In the midſt of all this hurry, he enjoy'd thoſe Spiritual Refreſhments and Sweets of Heaven, which God only beſtows on Souls, who regard nothing but the Croſs: And the exceſs of thoſe delights was ſuch, that he was often forc'd to deſire the Divine Goodneſs to moderate them: according to what himſelf teſtifies in a Letter to his Father *Ignatius*, though written in general terms, and in the third perſon.

Having related what he had perform'd in the Coaſt of the Fiſhery, I have no more to add (*ſays he*) concerning this Country, but only that they, who come hither, to labour in the Salvation of Idolaters, receive ſo much Conſolation from above, that if there be a perfect Joy on Earth, 'tis that they feel. He goes on, I have ſometimes heard a Man ſaying thus to God, *O my Lord, give me not ſo much comfort in this life; or if, by an exceſs of Mercy, thou wilt heap it on me, take me to thy ſelf, and make me partaker of thy Glory, for, 'tis too great a puniſhment, to live without the ſight of thee.*

He returns to Goa, and for what reaſon.

A year and more was already paſt, ſince *Xavier* had labour'd in the Converſion of the *Paravas*: and in all this time, his two Companions, *Paul de Camerine*, and *Francis Manſilla*, were not come to his aſſiſtance, though they had been arriv'd at *Goa* ſome months ſince. The number of Chriſtians daily multiplying to a Prodigy, and one only Prieſt, not being ſufficient to cultivate ſo many new Converts in the Faith, or advance them in Chriſtian Piety, the Saint thought it his duty, to look out for ſuccour. And beſides, having ſelected ſome young Men, well natur'd, and of a good Underſtanding, qualify'd for the Studies of Divinity, and Humane Sciences, who being themſelves well model'd, might return with him, to inſtruct their Country-men, he was of Opinion, that he ought to conduct them himſelf, without deferring his Voyage any longer.

On theſe conſiderations he put to Sea, on his return, about the concluſion of the year 1543. and having got to *Cochin*, by Mid-*January*, he arriv'd at *Goa* not long after. For the better underſtanding of what relates to the Education of thoſe young *Indians*, whom *Xavier* brought, it will be neceſſary to trace that matter from its Original.

Before

The beginning, and eſtabliſhment of the Seminary of holy Faith.

Before the coming of Father *Francis* to the *Indies*, Chriſtianity had made but little progreſs in thoſe Countries, and of an infinite number of *Pagans*, inhabiting the Iſle of *Goa*, and the parts adjoining, ſcarce any Man thought of forſaking his Idolatry. In the year 1541, *James de Borba*, a *Portugueſe* Preacher, and Divine, whom King *John* the Third, had ſent to *India*, ſearching out the cauſe of ſo great a misfortune, found, that it was not only becauſe the *Europeans* cou'd not eaſily learn the *Indian* Tongue, but alſo, becauſe if an *Indian* happen'd to be converted, they exercis'd no Charity towards him; and that the Children of the Faithful, who dy'd poor, were deſtitute of ſuccour in their wants.

He gave notice of this to the Grand Vicar, *Michael Vaz*, to the Auditour General, *Pedro Fernandez*, to the Deputy-Governour, *Rodriguez de Caſtel Blanco*, and to the Secretary of State, *Coſmo Annez*, who were all of them his particular Friends, and vertuous Men. Theſe being in the Government, conſider'd of the means to remedy the growing evil, the Foundation of which had been diſcover'd to them by *Borba*; and he himſelf excited the people to be inſtrumental in ſo good a work. For one day, preaching,

he paſſionately bemoan'd the damnation of ſo many *Indians*, and charg'd it on the Conſcience of his Auditory, that the Salvation of that Idolatrous People depended, in ſome ſort on them. *I pretend not*, ſaid he, *that you ſhou'd go your ſelves to the conqueſt of Souls, nor learn barbarous Languages on purpoſe, to labour in the Converſion of* Gentiles. *What I beg of you, in the name of* Jeſus Chriſt, *is, that each of you, wou'd contribute ſomething towards the maintenance of the new Chriſtians. You will perform by that, what it is not in your power to do, by the preaching of the Goſpel; and gain by your temporal goods, thoſe immortal Souls, for which the Saviour of the World has ſhed his Blood.*

The holy Spirit, who had inſpir'd his Tongue, gave efficacy to his Words, by touching the Hearts of thoſe who heard them. Many of them being joyn'd together, it was reſolv'd to form a Company, which ſhou'd provide for the ſubſiſtence of thoſe young *Indians* newly converted; and that Society, at firſt was call'd, *the Brother-hood of St.* Mary *of the Light*, (or *Illumination*) from the name of that Church where the Fraternity aſſembled, to regulate that new Eſtabliſhment.

'Tis

'Tis true, that as great works, are not accompliſh'd all at once; in the beginning of this, there was only founded a ſmall Seminary, for the Children of *Goa*, and thoſe of the Neighbour-hood: but the Revenues were increas'd ſo much afterwards by the liberality of *Don Eſtevan de Gama*, Governour of the *Indies*, and by the bounty of *John* the Third, King of *Portugal*, that all the Idolatrous Children, who turn'd Chriſtians, of what Country ſoever, were receiv'd into it.

There was alſo a Fund ſufficient for the building a fair Houſe and a magnificent Church in a larger Plot: and the Seminary, over which *Borba* preſided, was then call'd, *The Seminary of holy Faith.*

Matters being thus diſpos'd, above threeſcore Children, of divers Kingdoms, and nine or ten different Languages, were aſſembled, to be educated in Piety and Learning. But it was ſoon perceiv'd, that theſe Children wanted Maſters, capable of inſtructing and forming them, according to the intention of the Inſtitute. God Almighty had pre-ordain'd the *Seminary of Holy Faith*, for the Society of *Jeſus*: and it was by a particular diſpoſition of the Divine Providence, that the ſame year, wherein the Seminary was eſtabliſh'd, brought over the Sons of *Ignatius* to the *Indies*.

Accordingly, when *Xavier*, first arriv'd at *Goa*, *Borba* offer'd him the conduct of this new Eſtabliſhment, and us'd his beſt endeavours to ingage him in it. *Xavier*, who found an inward call, to ſomething more important, and who already was conceiving in his Mind, the Converſion of a Heathen World, wou'd not coop himſelf up within a Town, but in his ſecret intentions, deſign'd one of his Companions for that employment, which was preſented to himſelf. In the mean time *Borba* wrote into *Portugal*, to *Simon Rodriguez*, and earneſtly deſir'd from him, ſome Fathers of the new Society, *for whom*, he ſaid, *the Almighty had prepar'd a Houſe in the new World, before their coming.*

During theſe Tranſactions, *Paul de Camerin*, and *Francis Manſilla* arriv'd at *Goa*, from *Mozambique: Borba* retain'd them both in the Seminary, by permiſſion from the Viceroy; and that was the reaſon, why they follow'd not Father *Xavier*, to the Coaſt of *Fiſhery*.

The Seminary of Holy Faith, new nam'd the Colledge of St. Paul.

Xavier put into the Seminary, thoſe young *Indians*, whom he had brought along with him; and whatever want he had otherwiſe of his Companions, he gave the charge of the *Seminariſts* to Father *Paul de Camerin*, at the requeſt of *Borba*,

Borba, who had the chief Authority in the Seminary. For it was not till the year 1548, after the death of *Borba*, that the Company poſſeſt it in propriety, and without dependence. It then receiv'd the name of a Colledge, and was call'd *the Colledge of St.* Paul, from the title of the Church, which was dedicated to the Converſion of the Apoſtle of the Gentils. From thence it alſo proceeded, that the Jeſuites were call'd in that Country, the Fathers of St. *Paul*, or the Fathers Pauliſts, as they are call'd in that Country even at this day.

He returns to the Coaſt of Fiſhery; *his actions there.*

Father *Xavier* remain'd but a little time at *Goa*; and return'd with all expedition to his *Paravas*, with the beſt proviſion of Goſpel Labourers, which he cou'd make. He was then deſirous of ſending a Miſſioner of the Company to the Iſle of *Socotora*, not being in circumſtances of going thither in Perſon; For he had not forgotten the promiſe, which he made to God in behalf of that People, when he left them. But the ſmall number of Companions which he had, was not ſufficient for the *Indies*; and it was not till three or four years afterwards, that he ſent Father *Alphonſo Ciprian* to *Socotora*.

Beſides *Manſilla*, who had not yet receiv'd

ceiv'd the Order of Prieſthood, he carried with him to the Coaſt of *Fiſhery*, two Prieſts, who were *Indians* by nation, and one *Biſcayner*, call'd *John Dortiaga*; when they were arriv'd there, he viſited all the Villages with them; and taught them the method of converting *Idolaters* to the Faith, and of confirming thoſe who were already Chriſtians, in it. After which, having aſſign'd to each of them a diviſion at his particular Province in the Coaſt, he enter'd farther into the Country, and without any other Guide, than the Spirit of God, penetrated into a Kingdom, the Language of which was utterly unknown to him, as he wrote to *Manſilla* in theſe terms.

You may judge, what manner of Life I lead here; by what I ſhall relate to you. I am wholly ignorant of the Language of the People, and they underſtand as little of mine; and I have no Interpreter. All I can perform, is to Baptiſe Children, and ſerve the Sick, an Employment eaſily underſtood, without the help of an Interpreter, by only minding what they want.

This was the Preaching, by which he declar'd *Jeſus Chriſt*, and made the Chriſtian Law appear amiable in that Kingdom. For amongſt thoſe *Barbarians* who reduce all humanity to the notion of not being

being inhumane, and who acknowledge no other duties of Charity, than forbearing to do injuries; it was a thing of admiration, to see a stranger, who without any interest, made the sufferings of another man his own; and perform'd all sorts of services to the Poor, as if he had been their Father, or their Slave. The name of the Country is neither known, nor the fruits which these works of Charity produc'd. Tis only certain, that the Saint continued not there any long time; and that a troublesome affair recall'd him to the Coast of *Fishery*, when it was least in his intentions to return.

He goes to the relief of the Christians, on the Coast of Fishery.

The *Badages*, who are a great multitude of Robbers, in the Kingdom of *Bisnagar*, Idolaters, and Enemies of the Christian name, naturally fierce, always quarrelling amongst themselves, and at war with their Neighbours, after they had seiz'd by force of arms on the Kingdom of *Pande*, which is betwixt *Malabar*, and the Coasts of *Fishery*, made an irruption into the said Coast, in the absence of *Xavier*; The *Paravas* were under a terrible consternation at the sight of those Robbers, whose very name was formidable to them, not daring so much as to gather into a Body, nor to hazard the

the firſt brunt of War; they took flight, and abandon'd their Country, without any other thought than of ſaving their Lives. In order to which, they threw themſelves by heaps into their Barques, ſome of them eſcaping into little deſart Iſlands, others hiding amongſt the Rocks and Banks of Sand, betwixt Cape *Comorin*, and the Iſle of *Ceylan*. Theſe were the places of their retreat, together with their Wives and Children, while the *Badages* overran the Coaſt, and deſtroy'd their Country.

But what profits it to have eſcap'd the Sword, when they muſt dye of hunger? Thoſe miſerable Creatures, expos'd to the burning heats of the Sun, wanted nouriſhment in their Iſles, and on their Rocks, and numbers of them daily periſh'd.

In the mean time, the news of this Excurſion of the Robbers, and the flight of the Chriſtians was ſpread about, and *Xavier* heard it, in the Country where he then reſided. The misfortunes of his dear *Parqvas* touch'd him in the moſt tender part, he made haſt to their relief, and having been inform'd, that they were preſs'd with Famine, he paſs'd ſpeedily to the weſtern Coaſt, and earneſtly ſolicited the *Portugueſe*, to ſupply them

them in this their extream neceſſity. He obtain'd twenty Barks, laden with all manner of Proviſion, and himſelf brought it to their places of retreat, where the poor *Paravas*, as many as were left alive of them, were languiſhing without hope of comfort, and expecting death to end their miſery.

The ſight of the Holy man, whom all of them regarded as their common Father, caus'd them to forget ſome part of their misfortune; and ſeem'd to reſtore them to Life. He gave them all imaginable conſolation, and when they had ſomewhat recover'd their ſtrength, he brought them back to their Habitations, from whence the *Badages* were retir'd: Thoſe Plunderers had ſwept all away, and the *Chriſtians* were more poor than ever; he therefore procur'd Alms for them, and wrote a Letter earneſtly to the Chriſtians of another Coaſt, to ſupply their Brethren in diſtreſs.

The *Paravas* being reſetled by degrees, *Xavier* left them under the conduct of the Miſſioners, whom he had brought for them, and turn'd his thoughts elſewhere. He was deſirous to have carried the ſound of the Goſpel into the more Inland Countries, which had never heard of *Jeſus Chriſt*: yet he forbore it

it at that time, upon this account, that in thoſe Kingdoms where there were no *Portugueſe* to protect the new Chriſtians, the Idolaters and *Saracens* wou'd make war on them, or conſtrain them to renounce their Chriſtianity to buy their Peace.

He goes to the Kingdom of Travancor, *and there Labours with great ſucceſs.*

Returning therefore by the weſtern Coaſts, which were in the poſſeſſion of the *Portugueſe*, he travell'd by Land, and on foot, according to his cuſtom, towards the Coaſt of *Travancor*, which beginning from the point of *Comorin*, lies extended thirty Leagues along by the Sea, and is full of Villages.

Being come thither, and having by the good offices of the *Portugueſe* obtain'd permiſſion from the King of *Travancor* to publiſh the Law of the true God, he follow'd the ſame method, which he had us'd at the *Fiſhery*. And that practice was ſo ſucceſsful, that all that Coaſt was converted to Chriſtianity in a little ſpace of time, inſomuch, that forty five Churches were immediately built. He writes himſelf, *that in one month he Baptiz'd with his own hand ten thouſand Idolaters. And that frequently in one day, he Baptiz'd a well Peopled Village.* He ſays alſo, *that it was to him a moſt pleaſing object, to behold, that ſo ſoon as thoſe* Infidels *had*

had receiv'd Baptiſm, they ran, vying with each other, to demoliſh the Temples of the Idols.

God communicates to him the gift of Tongues.

It was at that time, properly ſpeaking, when God firſt communicated to *Xavier* the gift of tongues in the *Indies*; according to the Relation of a young *Portugueſe* of *Coimbra*, whoſe name was *Vaz*, who attended him in many of his Travels; and who being return'd into *Europe*, related thoſe Paſſages, of which himſelf had been an eye witneſs. The Holy man ſpoke very well the Language of thoſe *Barbarians*, without having learnt it, and had no need of an Interpreter, when he inſtructed. There being no Church, which was capable of containing thoſe who came to hear him, he led them into a ſpacious Plain, to the number of five or ſix thouſand Perſons, and there getting up into a Tree, that he might the farther extend his voice, he Preach'd to them the words of Eternal Truth. There it was alſo, that to the end the compaſs of the Plain might ſerve in the nature of a Church, he ſometimes celebrated the Divine Myſteries, under the Sails of Ships, which were ſpread above the Altar, to be ſeen on every ſide.

The

He is Perſecuted by the Brachmans.

The *Brachmans* cou'd not ſuffer the Worſhip of the *Pagods* to be abandon'd in this manner; but were reſolv'd to be reveng'd on the Author of ſo ſtrange an alteration. In order to execute their deſign, they ſecretly engag'd ſome Idolaters to lye in wait for him, and diſpatch him privately. The Murtherers lay in Ambuſh more than once, and in the ſilence of the night endeavour'd to ſhoot him with their Arrows. But divine Providence wou'd not ſuffer their malice to take place: of all their Arrows, one only wounded him, and that but ſlightly; as it were rather to give him the ſatisfaction of ſhedding ſome blood, in teſtimony of the Faith, than to endanger his Life.

Enrag'd, and deſperate for having miſs'd their aim, they ſought him every where, and not finding him, they ſet fire on three or four houſes, where they thought he might poſſibly be lodg'd. The Man of God was conſtrain'd one day, to hide in the covert of a Foreſt, and paſs'd the following night upon a Tree, to eſcape the fury of his Enemies, who ſearch'd the whole Foreſt to have found him: There was a neceſſity ſometimes, that the faithful ſhou'd keep guard about him day and night, and

to

to that purpoſe they plac'd themſelves in Arms, about the houſe, where he was retir'd.

In the mean time, the *Badages*, who had ravag'd the Coaſt of *Fiſhery*, the year before, animated of themſelves againſt the Chriſtians, and perhaps puſh'd forward by the Devils, who ſaw their Empire decaying day by day, excited alſo by the deſire of glory, and above all things by the hope of booty, enter'd into the Kingdom of *Travancor*, on the ſide of one of thoſe Mountains, which confine on the Cape of *Comorin*: Their former ſucceſs had render'd them ſo haughty, and ſo inſolent, that they flatter'd themſelves with an imagination that every thing wou'd bend before them. But not having now to do as they had before, with ſimple Fiſhers, they were come in good order, and well arm'd under the conduct of the *Naiche*, or Lord of *Modure*, a valiant, and experienc'd Captain.

The Inhabitants of the Maritime Villages, took fright at the noiſe of an hoſtile Army; and retiring, for the moſt part with great haſte and confuſion, into the Inland Country, carried even to the Court the news of the invaſion.

The King of *Travancor*, whom the *Portugueſe* call the great Monarch, becauſe indeed, he is the moſt powerful of all the Kings of *Malabar*, recollecting his Army with all ſpeed, put himſelf at the head of it, and march'd towards the Enemy. The Battel, in all appearance, was likely to be bloody, and the Victory ſeem'd aſſur'd, to thoſe Vagabond Robbers, who were more in number, and better Diſciplin'd.

He goes to meet the Army of the Badages, *and puts them to flight.*

Father *Xavier* ſo ſoon as he underſtood, that the *Badages* were drawing near, falling proſtrate on the ground, *O Lord*, ſaid he, *Remember that thou art the God of Mercies, and Protectour of the Faithful: give not up to the fury of theſe Wolves that Flock, of which thou haſt appointed me the Paſtour. That theſe new Chriſtians, who are yet ſo feeble in the Faith, may not repent their embracing it, and that the Infidels may not have the advantage of oppreſſing thoſe, who repoſe their confidence in none but thee.*

His Prayer being ended, he aroſe, and inſpir'd with a more than humane courage, which made him incapable of fear, he takes a troop of fervent Chriſtians, and with a Crucifix in his hand, runs with them towards the Plain, where the Enemies were marching in Battalia: When

When he arriv'd within diſtance of being heard, he ſtop'd and ſaid to them, in a threatning voice, *I forbid you in the name of the Living God, to paſs farther, and on his part, command you to return the way you came.*

Theſe few words caſt a terrour into the minds of thoſe Souldiers who were at the head of the Army; they remain'd confounded, and without motion. They who march'd after them, ſeeing the foremoſt advanc'd not, ask'd the reaſon of it: anſwer was return'd from the firſt ranks, that they had before their eyes an unknown Perſon habited in black, of a more than humane Stature, of a terrible aſpect, and darting fire from his eyes. The moſt hardy were deſirous to ſatisfie themſelves concerning what was told them: they were ſeiz'd with amazement at the ſight, and all of them fled with a precipitate confuſion.

He prevails upon the King of Travancor *to favour the Goſpel.*

The new Chriſtians who had follow'd *Xavier*, ran to declare to the neighbouring Villages this wonderful event. The fame of it was ſuddenly ſpread abroad, and the King, who was marching towards the Enemy with great ſpeed, heard the report of it on his way. He caus'd *Xavier* to be brought into his preſence, and embrac'd him as the Redeemer of

Travancor; and after he had publickly thank'd him for ſo eminent a ſervice, he ſaid thus to him: *I am call'd*, the Great Monarch, *and from henceforth you ſhall be call'd*, The Great Father.

The Saint gave the King to underſtand, that it was only *Jeſus Chriſt*, to whom he ought to pay his acknowledgments; and as for himſelf, he ought only to be regarded as a weak inſtrument, who cou'd do nothing of his own power. The *Pagan* King comprehended nothing of his meaning, and the two Vices which are the common Obſtacles to the Converſion of the *Great*, that is to ſay, the Concupiſcence of the Fleſh and Pride of Heart, hindred him, afterwards, from embracing of the Faith: which notwithſtanding, he caus'd an Edict to be publiſh'd throughout his Kingdom, whereby all Men were commanded to obey the *Great Father*, as they wou'd his proper perſon: and that whoever deſir'd to be a Chriſtian, might be ſo, without any apprehenſion of danger to enſue. He went ſo far, as even to call *Xavier* his Brother; and beſtow'd on him large ſums of Money, all which the Servant of God employ'd in Charities on the poor.

An

An Edict so favourable to the Law of our Belief, made many Christians even in the Court, though contrary to the Example of the Prince. But the Miraculous Actions of *Xavier*, finish'd the Conversion of the whole Kingdom. Besides his curing all sorts of diseases, he rais'd four persons from the Dead; two Women and two Men. The Act of Canonization, relates no more of the Resurrection of the Women, but the bare matter of fact, without any Circumstances; but the Resurrection of the Men is related at large, of which the substance is in the ensuing account.

Xavier preach'd in one of the Maritime Villages of *Travancor*, call'd *Coulan* near *Cape Comorin.* Some were converted by his first Sermons, but the greater party remain'd in their ancient Superstition, after having often heard him. The most obstinate, 'tis true, listn'd to him with delight, and found the Maxims of the Gospel, to be most conformable to the light of Reason; but the pleasure which they took in hearing produc'd nothing; and they satisfy'd themselves with admiring the Christian Law, without troubling themselves to follow it.

He raises two from death.

The Father, one day finding, that he spoke to them of God, without working

any thing upon their Hearts, pray'd fervently to the Almighty in their behalf: and with his Eyes lifted up to Heaven, his Countenance more than ordinarily inflam'd, and with abundance of Tears, beſought him to take pity on thoſe obſtinate Idolaters. *O Lord*, ſaid he, *all Hearts are in thy Hands, thou canſt bend, as it pleaſes thee, the moſt ſtubborn, and ſoften the moſt obdurate: do that honour, on this day, to the Blood, and the name of thy beloved Son.* Scarcely had he ended his Prayer, when he was aſſur'd, it was anſwer'd: turning himſelf to his Audience, with the Air of one inſpir'd; *Well*, ſaid he, *ſince you will not believe me on my word, behold that which will make me be believ'd. What teſtimony do you deſire from me, of thoſe truths which I have declar'd to you?* At the ſame inſtant he recall'd to his remembrance, that a Man had been there buried the day before. Then reſuming his diſcourſe in the ſame tone that he began it; *Open*, ſaid he, *the Sepulchre which you clos'd yeſterday, and bring out the Body: but obſerve carefully, whether he who was buried be truly dead.*

The moſt incredulous ran haſtily to take up the Corps, far from finding any the leaſt ſign of life, they perceiv'd it

began

began to putrifie with a noiſome ſcent. They took off the Linnen in which he was wrapp'd, and laid the dead Man at the Feet of the Father, who was come to the place of burial. The *Barbarians* gaz'd with aſtoniſhment on the dead Body; and impatiently expected the event. The Saint fell upon his Knees, and after a ſhort Prayer, addreſſing himſelf to the Dead, *I command thee*, ſaid he, *in the holy name of the living God, to ariſe, for the confirmation of that Religion, which I preach.* At theſe words the Dead aroſe of himſelf, and appear'd, not only living, but vigorous, and in perfect health. All who were preſent, cry'd out, with a loud voice, *That the God of the Chriſtians was Omnipotent: and that the Law which the great Father preach'd, was true.* In conſequence of which, they threw themſelves at his Feet, deſir'd Baptiſm, and receiv'd it on the place.

The other dead perſon, whom the Apoſtle rais'd to life, was a young Man, and a Chriſtian, who dy'd at *Mutan*, on the ſame Coaſt, betwixt *Carjapatan* and *Alicale*. He had been dead above four and twenty hours, of a peſtilential Fever. *Xavier* met the Corps by chance, as they were carrying it to the Grave. The Parents of the dead man, who were of the

greateſt quality in all the Country, accompanied the Funeral-Pomp, with all their kindred, according to the cuſtom of that Nation. As comfortleſs as they were, yet upon ſight of the Saint, they recover'd courage; and embracing his Knees, implor'd him to reſtore their Son to life; being perſwaded, that what was not to be effected by the power of Nature, wou'd coſt him only a word ſpeaking. *Xavier* mov'd by their affliction, and excited by their Faith, beg'd the aſſiſtance of the Moſt High, made the ſign of the Croſs, and threw Holy-Water on the Dead; after which he took him by the Hand, rais'd him up in the name of the Lord, and reſtor'd him living to his Father and Mother.

To preſerve the memory of an Action, ſo wonderful, and ſo authentick, the Parents of the Man they rais'd, erected a great Croſs, on the place where the Miracle was done; and were accuſtom'd afterwards to go often thither, and pray to God before it. Theſe Reſurrections were ſo famous through all the Country, and made ſo great impreſſions, on the Souls of the Inhabitants, that the people came thronging from all parts to behold the great Father, and to receive Baptiſm from his hands. Inſomuch, that the whole

whole Kingdom of *Travancor*, was subjected to *Christ Jesus*, in few Months: And the King with some few of his chief Courtiers, were the only remaining Idolaters in the Land; by a terrible Judgment of Almighty God, who sometimes abandons Princes, to their unruly Passions; and departs from the Great, while he communicates himself, to those of the lowest quality.

The End of the Second Book.

THE

THE LIFE OF St. FRANCIS XAVIER.

BOOK III.

THE Reputation of *Xavier* was not confin'd to the Kingdom of *Travancor*: it was ſpread abroad through all the *Indies*; and the God of the Chriſtians at the ſame time was had in ſo great veneration, that the moſt Idolatrous Nations ſent to deſire the Saint, that he wou'd come and give them Baptiſm. His joy was infinite, to find the Gentils of their own free motion, ſearching after the way,

way of Eternal Life, but on the other ſide he was afflicted, that he was not ſufficient alone, to inſtruct ſo many vaſt Countries as were gone aſtray from it.

He writes into Europe *for a ſupply of Miſſioners.*

Seeing the Harveſt ſo great, and the Labourers ſo few, he wrote earneſtly to Father *Ignatius*, in *Italy*, and to *Simon Rodriguez* in *Portugal*, for a ſupply of Miſſioners. He had ſuch tranſports of Zeal on that occaſion, as to ſay in one of his Letters, *I have often thoughts to run over all the Univerſities of* Europe, *and Principally that of* Paris, *and to cry aloud to thoſe who abound more in Learning than in Charity, Ah how many Souls are loſt to Heaven, through your default! It were to be wiſh'd, that thoſe People wou'd apply themſelves as diligently to the Salvation of Souls, as they do to the ſtudy of Sciences; to the end they might render to Almighty God a good accouut of their Learning, and the Talents which he has beſtow'd on them: Many, without doubt, mov'd with thoughts like theſe, wou'd make a ſpiritual retreat, and give themſelves the leiſure of meditating on Heavenly things, that they might liſten to the voice of God. They wou'd renounce their Paſſions, and trampling under foot all worldly Vanities, wou'd put themſelves in condition of following the motions*

motions of the Divine Will. They wou'd ſay from the bottom of their hearts, behold me in readineſs, O my Lord, ſend me whereſoever thou ſhalt pleaſe, even to the Indies *if thou command'ſt me.*

Good God, how much more happily wou'd thoſe Learned men then live, than now they do! with how much more aſſurance of their Salvation! and in the hour of death, when they are ready to ſtand forth, before the dreadful Judgment-Seat, how much greater reaſon wou'd they have, to hope well of God's Eternal Mercy, becauſe they might ſay, O Lord, thou haſt given me five Talents, and behold I have added other five.

I take God to witneſs, that not being able to return into Europe, *I have almoſt reſolv'd to write to the Univerſity of* Paris, *and namely to our Maſters,* Cornet *and* Picard, *that Millions of Idolaters might be eaſily converted, if there were more Preachers, who wou'd ſincerely mind the intereſts of* Jeſus Chriſt, *and not their own concernments.*

The Saints Letter to the Doctours of Sorbonne.

'Tis pity that his Letter to the Doctours of *Sorbonne*, is irrecoverably loſt, for certain it is, he wrote to them from the midſt of the *Indies*, to engage them to come, and Preach the Goſpel. And for this, we have the teſtimony of *Don John Derada*, one of the chief Magiſtrates of

of the Kingdom of *Navarre*, who ſtudying at *Paris*, ſaw the Letter ſent from Father *Xavier*, admir'd the Apoſtolical Charity, with which it was repleniſh'd, and took a Copy of it, as did alſo many Divines, to whom it was directed.

Ambaſſadours from the Iſle of Manar *to the Saint.*

Amongſt thoſe Idolatrous Nations, which breath'd after Baptiſm, and deſir'd to be inſtructed, the *Manarois* were the firſt, who made a deputation to the Saint.

The Iſle of *Manar*, is ſcituate towards the moſt Northern point of *Ceylan*, and at the head of the Sands of *Remanancor*. It has a very convenient Port, and is a place of great Trafick. But the Soil is ſo ſandy and ſo dry, that it produces nothing, unleſs in ſome few places, which alſo are cultivated with much care and labour. For *Manar* has no reſemblance to *Ceylan*, though plac'd ſo near it: *Ceylan* being the moſt delicious and moſt fruitful part of all the Eaſt; where the Trees are always green, and bear fruits and flowers in every Seaſon: where there are diſcover'd Mines of Gold and Silver, Chryſtal, and Precious Stones: which is encompaſs'd with Foreſts of Ebony, Cynamon, and Coco; and where the Inhabitants live to an extream old Age, without any of the incommodities

which

which attend it. The wonder is, that being distant from the *Equinoctial* but six degrees, the Air is temperate and pure, and the Rains which water it from Heaven regularly once a Moneth, joyn'd with the Springs and Rivers, which pass through it, refresh the Ground in a greater measure, than the scorching heats can parch it.

He sends a Missioner to the Isle of Manar.

Father *Xavier* was employ'd in establishing Christianity in *Travancor*, when he receiv'd this Embassy from *Manar*. As he cou'd not forsake an Infant Church, without a reasonable apprehension of its ruine, he sent to *Manar*, one of the Priests whom he had left on the Coast of *Fishery*. And God so bless'd the labours of that Missioner, that the *Manarois* not only became Christians, but died generously for the Faith; and this was the occasion of their Martyrdom.

The Isle of *Manar*, was at that time under the Dominion of the King of *Jafanatapan*: for by that name the Northern part of *Ceylan* is call'd. This Prince, had usurp'd the Crown from his elder Brother; and enslav'd his Subjects. Above all things he was an implacable Enemy of the Christian Faith; though in appearance he was a Friend to the *Portugueſe*, whose Forces only cou'd set Bounds

Bounds to his Tyranny. When he underſtood that the *Manarois* were converted to Chriſtianity, he enter'd into that fury, of which Tyrants only can be capable. For he commanded, that his Troops ſhou'd immediately paſs over into the Iſland, and put all to the Sword, excepting only the Idolaters. His Orders were punctually executed: and Men, Women and Children, were all deſtroy'd, who had embrac'd the Chriſtian Faith.

The conſtancy of the Chriſtians of Manar.

It was wonderful to behold, that the Faithful being examin'd one by one, concerning their Religion, and no more requir'd for the ſaving of their lives, than to forſake their new Belief, there was not one amongſt them, who did not openly declare himſelf a Chriſtian. The Fathers and Mothers, anſwer'd for the newly baptis'd Infants, who were not able to give teſtimony of their Faith: and offer'd them to the death, with a Reſolution, which was amazing to their Executioners. Six or ſeven hundred of theſe Iſlanders gave up their lives for the name of *Jeſus Chriſt*; and the principal place which was conſecrated by ſo noble Blood, from *Paſim*, which it was call'd before, now took the name of *the Field of Martyrs*.

This

This dreadful Maſſacre, far from aboliſhing the Chriſtian Law, ſerv'd only to render it more flouriſhing. The Tyrant had even the ſhame of ſeeing his Officers and Domeſtick Servants, forſake their ancient Superſtition in deſpight of him. But what moſt inrag'd him, was the Converſion of his eldeſt Son. This young Prince, inſpir'd of God, caus'd himſelf to be inſtructed by a *Portugueſe* Merchant, who had dealings at the Court: which yet cou'd not be ſo ſecretly perform'd, but that the King had notice of it. At the firſt news, he cut his Throat, and threw the Body into the Fields, to ſerve for food to Salvage Beaſts.

A miraculous Croſs, and its effects.

But Heaven permitted not, that a death which was ſo precious in the ſight of God, ſhou'd be without honour, in the ſight of Men. The *Portugueſe* Merchant, buried his Diſciple by night; and on the next morning, there appear'd a beautiful Croſs, printed on the Ground which cover'd the Body of the Martyr. The ſpectacle extreamly ſurpris'd the Infidels. They did what they were able, to deface, (and if I may ſo ſay) to blot out the Croſs, by treading over it, and caſting Earth upon it. It appear'd again the day following, in the ſame Figure, and they once more endeavour'd to tread

it out. But then it appear'd in the Air, all reſplendent with light, and darting its Beams on every ſide. The *Barbarians* who beheld it, were affrighted; and, being touch'd in their Hearts, declar'd themſelves Chriſtians. The Kings Siſter, a Princeſs naturally vertuous, having privately embrac'd the Faith, inſtructed both her own Son, and her Nephew, who was Brother to the Martyr. But while ſhe directed them in the way of Heaven, ſhe took care to preſerve them from the cruelty of the Tyrant. To which purpoſe ſhe addreſs'd her ſelf to the Merchant above mention'd, and intruſting him with the lives of the two Princes, order'd him to convey them to the Seminary of *Goa*.

This *Portugueſe* manag'd all things ſo diſcreetly, with the concurrence of the Princeſs, that he eſcap'd out of the Iſland, with the two Princes, undiſcover'd. He took his way by the Kingdom of *Travancor*, that he might behold Father *Xavier*, and preſent to him, theſe two illuſtrious new Converts. The Father receiv'd them as Angels deſcended from above, and gave immortal thanks to God, for ſo noble a Conqueſt. He fortify'd them in the Faith, gave them excellent inſtructions, and promis'd ſo to mediate in their favour,

vour, with the Viceroy of the *Indies*, that they ſhou'd have no occaſion of repenting themſelves, for having abandon'd all things for the ſake of *Jeſus Chriſt*.

When the King of *Jafanatapan*, had notice of the flight of his Son and Nephew, he broke out into new fury againſt the Chriſtians, and put to death great numbers of them. Being apprehenſive, that his Brother, from whom he had uſurp'd the Crown, and who now led a wandring life, might poſſibly change his Religion alſo, and beg protection from the *Portugueſe*; he ſent Officers round about, with orders to bring him into his Hands, or at the leaſt, to bring back his Head. But he fail'd of getting him in his power either alive or dead. For this unhappy Prince, attended by ten Horſmen, having paſs'd to *Negapatan*, came by Land to *Goa*, after having ſuffer'd extream hardſhips, in a Journey of more than two hundred Leagues.

The Enterpriſe of Xavier *againſt the Perſecutour.*

Father *Xavier*, who was inform'd of all theſe proceedings, thought it neceſſary to make advantage of theſe favourable opportunities, without loſs of time. He conſider'd, with what perfection Chriſtians might live in a Kingdom where they dy'd ſo generouſly for the Faith, with ſo imperfect a knowledge of it.

On the other ſide, he judg'd, that if the injuſtice and cruelty of the Tyrant remain'd unpuniſh'd, what an inducement it might be to other Idolatrous Kings, for them to perſecute the new Converts in their turn. That the only means for repairing the paſt, and obviating future miſchiefs, was to diſpoſſeſs the Tyrant of the Crown, which he ſo unjuſtly wore, and reſtore it to his Brother, to whom it rightfully belong'd: That for theſe Conſiderations, recourſe ought to be had to the *Portugueſe*, to ingage them by a principle of Religion to take Arms againſt the Uſurper of the Kingdom, and the Perſecutour of the Chriſtians.

In order to this, the Father caus'd *Manſilla* to be recall'd from the Coaſt of *Fiſhery*, and having intruſted him with the care of Chriſtianity in *Travancor*, took his way by Land to *Cambaya*, where the Viceroy of the *Indies* then reſided.

New Motives for his Journey to Cambaya.

Beſides theſe reaſons, relating to the King of *Jafanatapan*, the Saint had other Motives, which oblig'd him to take this Journey. The greateſt part of the *Europeans*, who were in the *Indies*, and chiefly the Officers of the Crown of *Portugal*, liv'd after ſo infamous a manner, that they made the Chriſtian Faith appear

pear odious, and ſcandaliz'd alike, both the Idolaters and the Faithful.

The publick Worſhip of the *Pagods* was tolerated at *Goa*; and the Sect of the *Brachmans* daily increas'd in Power; becauſe thoſe *Pagan* Prieſts had brib'd the *Portugueſe* Officers. The people profeſs'd Heatheniſm freely, provided they made exact payments of their Tribute, as if they had been conquer'd only for the ſake of gain. Publick Offices were ſold to *Saracens*, and the Chriſtian Natives ſtood excluded, for want of Money, which does all things with corrupt Miniſters. The Receivers of the Kings Revenues, who were to pay the *Paravas* of the Coaſt of *Fiſhery*, conſtrain'd thoſe poor Fiſhers to deliver their Pearls almoſt for nothing; and thus the exaction of a lawful Tribute in the Conſtitution, became Tyranny and Oppreſſion in the managment. Men were ſold like Beaſts, and Chriſtians inſlav'd to Pagans at cheap pennyworths. To conclude, the King of *Cochin*, an Idolater, but tributary to the Crown of *Portugal*, was ſuffer'd to confiſcate the Goods of his Subjects, who had receiv'd Baptiſm.

Father *Francis* was wonderfully griev'd to perceive, that the greateſt hindrance to the growth of Chriſtianity, in thoſe

vaſt Dominions of *Aſia*, proceeded only from the Chriſtians. He bewail'd it ſometimes to God, in the bitterneſs of his Heart, and one day ſaid, *that he wou'd willingly return to* Portugal, *to complain of it to the King, not doubting, but ſo Religious and Juſt a Prince, wou'd order ſome remedy, for this encroaching evil, if he had notice how it ſpread.*

He perſwades Michael Vaz *to go to* Portugal.

Xavier had taken the way of *Cochin*, along by the Sea Coaſt. He arriv'd there the ſixteenth of *December*, 1544. where he happen'd to meet with *Michael Vaz*, Vicar General of the *Indies*. In acquainting him with the Reaſons of his Journey, he made him ſenſible, that the weakneſs of the Government was the principal cauſe of the Avarice and Violence of the Officers. That *Don Alphonſo de Soſa*, was indeed a Religious Gentleman, but wanted Vigour; that it was not ſufficient to will good Actions, if at the ſame time he did not ſtrongly oppoſe ill ones: In a word, that it was abſolutely neceſſary for the King of *Portugal* to be inform'd, of all the Diſorders in the *Indies*, by a perſon who was an eye witneſs of them, and whoſe Integrity was not liable to Suſpition. *Vaz* immediately enter'd into the Opinions of the Father; and his Zeal carry'd him to paſs himſelf into *Portugal*, in

in a Veſſel which was juſt ready to ſet Sail. *Xavier* prais'd God for thoſe good intentions, and wrote a Letter by him to King *John* the Third; the beginning of which, I have here tranſcrib'd.

His Letter to the King of Portugal.

YOur Majeſty ought to be aſſur'd, and often to call into your Mind, that God has made choice of you amongſt all the Princes of the World for the Conqueſt of India, *to the end he may make trial of your Faith, and ſee what requital you will make to him for all his Benefits. You ought alſo to conſider, that in conferring on you the Empire of a new World, his intention was not ſo much, that you ſhou'd fill your Coffers with the Riches of the* Eaſt, *as that you ſhou'd have an opportunity of ſignalizing your Zeal, by making known to Idolaters, (through the means of thoſe who ſerve you,) the Creatour and Redeemer of Mankind.*

The Saint, after this beginning, gave the King to underſtand the good intentions of *Michael Vaz*, and the ill conduct of the *Portugueſe*, who were in the Government of the *Indies*. He ſuggeſted to him the means of putting a ſtop to thoſe diſorders, and adviſ'd him above all things, not only to recommend by Letters, the intereſt of Religion, but ri-

gorously to punish all those Officers, who were wanting to their duty in that respect. *For there is danger*, said he, *that when God shall summon your Majesty to Judgment, that will then come to pass, which you least expect; and which is not to be avoided; there is danger*, Great Prince, *that you may then hear these words of an offended God; Why have you not punish'd those, who under your Authority, have made War against me in the* Indies? *you who have punish'd them so severely, when they were negligent, in gathering your Revenues. Your cause will be little help'd, by your return of this answer to* Jesus Christ; *Lord I have not wanted yearly to recommend by Letters to my Subjects, all that concerns thy honour and thy service. For, doubt not, it will be thus answer'd; But your Orders were never put in Execution, and you left your Ministers at their own dispose, to do what ever they thought good.*

I therefore beg your Majesty, by that fervent Zeal, which you have for the Glory of our Lord, and by the care which you have always testify'd of your Eternal Salvation, to send hither a vigilant and resolute Minister, who will bend his Actions to nothing more, than to the Conversion of Souls; who may act independantly to the Officers of your Treasury; and who will not

suffer

ſuffer himſelf to be led and govern'd by the politicks of worldly men, whoſe foreſight is bounded with the profit of the State. May your Majeſty be pleas'd, a little to inſpect your Incomes from the Indies; *and after that, look over the Expences which are made for the advancement of Religion; that having weigh'd all things equally on either ſide, you may make a Judgment, if that which you beſtow, bears any proportion with that which you receive. And then perhaps you will find a juſt Subject to apprehend, that of thoſe immmenſe Treaſures, which the Divine Goodneſs has heap'd upon you, you have given to God but an inconſiderable pittance.*

For what remains, let not your Majeſty defer any longer the payment of ſo juſt a debt, to ſo bountiful a giver; nor the healing of ſo many publick wounds. What remedy ſoever you can apply, what diligence ſoever you can make, all will be too little, and of the lateſt. The ſincere and ardent Charity of my Heart towards your Majeſty, has conſtrain'd me to write to you in this manner; eſpecially when my imagination repreſents to me, in a lively ſort, the complaints which the poor Indians *ſend up to Heaven, that out of ſo vaſt a Treaſure with which your Eſtate is inrich'd by them, you employ ſo little for their Spiritual neceſſities.*

ties.——The Letter ended in begging this favour of Almighty God, *that the King in his Life time, might have those considerations, and that conduct, which he wou'd wish to have had, when he was dying.*

The success of the Voyage undertaken by Michael Vaz.

Michael Vaz, negotiated so well with King *John* the third, pursuant to the instructions of Father *Xavier*, that he obtain'd another Governour of the *Indies*; and carried back such Orders and Provisions, sign'd by his Majesties own hand, as were in a manner the same which the Father had desir'd.

These Orders contain'd, That no Toleration shou'd be granted for the Superstition of the *Infidels* in the Isle of *Goa*, nor in that of *Salseta*. That they shou'd break in pieces all the *Pagods* which were there, and make search in the houses of the Gentils for conceal'd Idols; and whosoever us'd or made them, shou'd be punish'd according to the quality of his Crime. That as many of the *Brachmans* as were found to oppose the publication of the Gospel, shou'd be Banish'd: That, out of a yearly Rent of three thousand Crowns, charg'd on a *Mosquee* at *Bazain*, a subsistence shou'd be made for the Poor, newly converted from Idolatry: That hereafter no publick Employment shou'd be

be given to *Pagans*; That no exaction ſhou'd remain unpuniſh'd. That no Slaves ſhou'd henceforth be ſold, either to *Mahometans*, or Gentils. That the Pearl-fiſhing, ſhou'd only be in the hands of Chriſtians, and that nothing ſhou'd be taken from them, without paying them the due value. That the King of *Cochin* ſhou'd not be ſuffer'd to deſpoil, or oppreſs the Baptis'd *Indians*; and laſt of all, That if *Soſa* had not already reveng'd the Murther of the Chriſtians in *Manar*, who were Maſſacred by the King of *Jafanatapan*'s Command, *Caſtro* who ſucceeded in his place, ſhou'd not fail to ſee it done.

To return to Father *Xavier*, he put to Sea at *Cochin*, and ſail'd towards *Cambaya*; in the Ship there was a *Portugueſe* Gentleman, much a Libertine, and one of thoſe declar'd *Atheiſts*, who make a boaſt of their impiety. This was motive enough for the Holy man to make acquaintance with him. He kept him company, and was even ſo complaiſant as to entertain him with pleaſant converſation. The *Portugueſe* was much delighted with his good humour, and took pleaſure in hearing him diſcourſe on many curious Subjects. But, if *Xavier* offer'd to let fall a word concerning the Salvation

He converts a debauch'd Portugueſe.

Salvation of his Soul, he laught it out, and wou'd hear no more. If the Father mildly reprov'd him for his profane and ſcandalous way of living; he flew out into a fury, againſt the holy practice of the Church, and ſwore he wou'd never more come to Confeſſion.

Theſe ill inclinations did not at all diſcourage *Xavier* from his undertaking: He treated this harden'd Sinner after the manner that Phyſicians uſe a Patient raving in his Sickneſs, with all manner of compaſſion and ſoft behaviour. In the mean time they came to an Anchor, before the Port of *Cananor*, and going aſhore together, they took a walk into a Wood of Palm-Trees, which was near their place of Landing. After they had made a turn or two, the Saint ſtripp'd himſelf to the waſt, and taking a Diſcipline pointed at the ends with wire, ſtruck ſo hard and ſo often on his naked body, that in a very little time his back and ſhoulders were all bloody. 'Tis for your ſake, ſaid he to the Gentleman who accompanied him, that I do what you ſee; and all this is nothing to what I wou'd willingly ſuffer for you. But, added he, you have coſt *Chriſt Jeſus* a much dearer price: will neither his paſſion, his death, nor all his blood ſuffice to ſoften the hardneſs

hardneſs of your heart? After this, addreſſing himſelf to our Bleſſed Saviour, *O Lord*, ſaid he, *be pleas'd to look on thy own adorable blood, and not on that, of ſo vile a Sinner as my ſelf.* The Gentleman amaz'd and confounded both at once, at ſuch an exceſs of charity, caſt himſelf at the feet of *Xavier*, beſeeching him to forbear, and promiſing to confeſs himſelf, and totally to change his former life. In effect, before they departed out of the Wood, he made a general Confeſſion to the Father, with ſincere contrition for his Sins, and afterwards liv'd, with the exemplary behaviour and practice of a good Chriſtian.

He ingages the Viceroy of the Indies *to make War on the King of* Jafanatapan.

Being return'd to the Port, they went again on Shipboard; and continu'd their voyage to *Cambaya*. When they were arriv'd at that place, *Xavier* went to wait on the Viceroy, and eaſily perſwaded him to what he deſir'd, in reference to *Jafanatapan*: For beſides that *Soſa* repos'd an entire confidence in Father *Xavier*, and was himſelf zealous for the faith, the Expedition which was propos'd to him, was the moſt glorious that the *Portugueſe* cou'd undertake; ſince the conſequence of it was to puniſh a Tyrant, to diſpoſſeſs an Uſurper, and to reſtore a lawful King.

The

The Viceroy therefore wrote Letters, and dispatch'd Couriers, to the Captains of *Comorine*, and of the *Fishery*, commanding them to assemble all the Forces they cou'd make, at *Negapatan*, and make a sudden irruption into the Tyrant's Country, without giving him time to provide for his defence. He gave them also in charge, to take the Tyrant alive, if possibly they cou'd; and put him into the hands of Father *Francis*, who desir'd his Conversion, not his death; and hop'd the blood of the Martyrs of *Manar*, might obtain the forgiveness of his Crimes.

Divers Predictions of the Saint.

Xavier, encourag'd by these hopes, return'd towards *Cochin*, where he propos'd to himself to follow his Ministerial vocation, while the preparations of War were making. Coming back by *Cananor*, he lodg'd in the house of a Christian, who himself was religious, but his Son debauch'd, and subject to all sorts of vices. The good man sensibly afflicted at the ill conduct of his graceless Son, wept day and night; and *Xavier* began at first to comfort him, saying those vices were ordinary in youth; and riper age wou'd reclaim him from them. Having done speaking, he stood mute a while, and recollected himself; then suddenly

ſuddenly lifting up his eyes to Heaven, *Know*, ſaid he, *that you are the moſt happy Father in the world: this Libertine Son, who has given you ſo many diſquiets, ſhall one day change his manners: He ſhall be a Religious of the* Order of St. *Francis, and at laſt ſhall dye a Martyr.* The event verify'd the Prediction; the young man, afterwards took *the Habit of St.* Francis, and went to Preach the Faith in the Kingdom of **Candè*, where he receiv'd Martyrdom from the *Barbarians.*

* Candè *is a Kingdom in the Iſland of* Ceylan.

Father *Xavier* being come back to *Cochin*, was very kindly receiv'd by the Secretary of State, *Coſmo Annez*, his intimate friend, who was there, on ſome important buſineſs. Being one day together, and talking familiarly, *Xavier* ask'd *Annez*, if the year had been good for the *Portugal* Merchants? *Annez* anſwer'd him, that it cou'd not have been better: that not long ſince, ſeven Veſſels had been ſent off, which were now in their paſſage to *Europe*, and richly laden. He added, that himſelf had ſent the King of *Portugal* a rare Diamond, which had coſt ſix thouſand Ducats at *Goa*, and wou'd be worth more than thirty thouſand at *Lisbonne*. *Xavier* had a farther curioſity to enquire, which of

of the Ships had carried the Diamond, and *Annez* told him, it was the Ship call'd the *Atoghia*, and that he had intruſted the Jewel to *John Norogna*, who was Captain of the Ship.

Xavier then enter'd into a profound meditation, and after he had kept ſilence for ſome time, all on the ſudden, thus reply'd, I cou'd have wiſh'd that a Diamond of ſo great value had not been intruſted to that Ship. And for what reaſon anſwer'd *Annez?* is it not becauſe the *Atoghia*, has once formerly ſprung a Leak? but, Father, ſhe is now ſo well refitted, that ſhe may be taken for a new Veſſel. The Saint explain'd himſelf no farther; and *Annez*, upon a ſecond conſideration, began to conjecture, both from the Father's words, and afterwards from his ſilence, that there was ſome danger in the matter, whereupon he deſir'd him, to recommend that Ship to the protection of Almighty God; for in concluſion, ſaid he, the *Atoghia* cannot be loſt without a very conſiderable dammage to me. I have had no order, ſaid he, to buy that Diamond, ſo that in caſe it ſhou'd miſcarry, the loſs will be wholly mine.

Sitting one day together at the Table, and *Xavier* obſerving *Annez* to be in

in great concernment, give thanks to God, ſaid he, your Diamond is ſafe, and at this very time, in the hands of the Queen of *Portugal*. *Annez* believ'd *Xavier* on his word; and underſtood afterwards, by Letters from *Norogna*, that the Ship open'd in the midſt of her Voyage, and let in ſo much water, that being upon the point of ſinking, the Mariners had reſolv'd to have forſaken her, and thrown themſelves into the Sea, but after having cut down the main Maſt, they chang'd their thoughts without any apparent reaſon; that the Leak ſtop'd of it ſelf, and the Ship purſuing her Courſe, with only two Sails, arriv'd ſafely in the Port of *Lisbonne*.

He goes to joyn the Portugueſe Fleet, and raiſes one from the dead.

The Man of God, remain'd about three months in *Cochin*, and towards the end of *May*, ſet ſail for *Negapatan*, where the *Portugueſe* Fleet, was now in a readineſs, paſſing by the Iſle of *de las Vaccas*, which is near the Flatts of *Ceylan*, towards the North, he rais'd to Life, a *Saracens* Child, which is all that is known of that Miracle. He was deſirous in his paſſage to ſee the Iſle of *Manar*, where ſo many Chriſtians had been Maſſacred for the Faith, and going aſhore, he often kiſs'd the ground, which had been ſprinkled with the blood of Martyrs at

Pasim, while he rejoyc'd at the happy destiny of the dead, he had cause to be afflicted, for the misfortune of the living: a contagious Disease, laid wast the Island; and there died an hundred every day.

When the *Manarois* had notice, that the great Father, so famous in the *Indies* was at *Pasim*, they assembled together, above three thousand of them, for the most part *Gentils*, and being come to the Village, besought him humbly to deliver them from the Pestilence.

He frees the Island of Manar, *from the Plague.*

Xavier ask'd three days, wherein to implore of God, for that which they had beg'd from him. During all which time, he only offer'd up to our Lord, and set before him the merits of those blessed Martyrs, who had suffer'd for his name at *Pasim*. Before those days were ended, his Prayers were heard, the Plague ceas'd; and all the Sick were restor'd to health at the same moment. So visible a Miracle wrought on all of them to believe in *Jesus Christ*; and the Apostle Baptiz'd them with his own hand. He cou'd make no longer stay with them; for the Naval Army then expected him, and his presence was necessary to encourage the Souldiers, and mind the Captains of the performance of their duty.

He

He pass'd over from *Manar*, to *Negapatan*; but there he found all things in a far different condition, from what he hop'd. The *Portugueſe* Navy diminiſh'd daily; and the Commanders who at the beginning, had been ſo zealous for the Holy War, were now the firſt to condemn it. It was in vain for him, to ſet before their eyes the honour of their Nation, and that of God: Intereſt did ſo blind their Underſtanding, that they forgot they were either *Portugueſe* or Chriſtians: behold in ſhort, what overthrew ſo glorious an expedition.

The Enterpriſe of Jafanatapan defeated.

While they were equipping the Fleet, it happen'd that a *Portugueſe* Veſſel, coming from the Kingdom of *Pegu*, and laden with Rich Merchandiſe, was driven by Tempeſt upon the Coaſt of *Jafanatapan*. The King made ſeizure of it, and poſſeſs'd himſelf of all within it, according to the cuſtom of the *Barbarians*. The Captain, and the Ships Company foreſeeing, that if in this conjuncture, War ſhou'd be made againſt the Heathen Prince, they ſhou'd never be able to retrieve their wealth out of his hands, corrupted the Officers of the Fleet with large Preſents, to deſiſt from their undertaking. Thus, the Tyrant, whom Father *Xavier* deſign'd to drive out from his

ill-gotten Kingdom, was maintain'd in it, by the covetouſneſs of Chriſtians; or or rather by the ſecret decrees of Providence, which ſometimes permits the Perſecutors of the Church, to reign in peace, to the end a tryal may be made, of ſuch, as dare to continue conſtant in their Faith.

As holy men reſign their Will, to that of God, *Xavier* wholly abandon'd the Enterprize of *Jafanatapan*; and thought only of returning to the Kingdom of *Travancor*. Being now on Sea, he caſt back his eyes on the Iſle of *Ceylan*, which he ſaw from far; and cry'd out, lamenting for it, *Ah! unhappy Iſland, with how many Carcaſſes do I behold thee cover'd? and what Rivers of blood, are making inundations on all ſides of thee?* Theſe words were Prophetical of what happen'd afterwards, when *Don Conſtantine de Braganza*, at one time, and *Don Hurtado de Mendoça* at another, deſtroy'd all thoſe Iſlanders with the Sword, and the King of *Jafanatapan*, being himſelf taken, together with his eldeſt Son, was put to death in his own Pallace: As if the Divine Juſtice had not deferr'd the death of this Perſecutor, but only to render it more terrible, and more memorable.

Father

Father *Xavier* was very desirous of returning to *Travancor*; but the Winds blew so contrary, that they always drove him from the Coast. By this he judg'd that God had call'd him to some other place; and thereupon form'd a resolution of carrying the light of the Gospel, from Isle to Isle, and from Kingdom to Kingdom, even to the utmost limits of the East. The news he heard, during his Navigation, caus'd him suddenly to cast his thoughts on an Island situate under the Equinoctial, betwixt the *Molucca's* and *Borneo*, stretch'd in length two hundred Leagues from North to South, and divided into sundry Kingdoms, call'd by the Geographers *Celebes*, by the Historians *Macassar;* from the names of the two Capital Cities, of the two Principal Kingdoms, as to the rest, well peopled, and abounding in all sorts of Riches.

He designs the Voyage of Macassar; *and the Conversion of many Kingdoms.*

It was related to him, that about the year 1531, two Brothers, both Idolaters, as were all the Inhabitants of *Macassar*, going on their private business to *Ternate*, the chief of the *Molucca's*, had some conference, relating to Religion, with the Governour *Antonio Galvan* a *Portuguese*, one of the most famous Warriours of his age; and celebrated in History,

both for his Piety and Valour. That having learnt from him, the Vanity of their Idols, they embrac'd the Christian Faith, and at their Baptism took the names of *Antonio* and *Michael*. That being return'd into their Country, they themselves taught publickly the Faith of *Jesus Christ*: That all their Countrey-men with one accord, sent their Embassadours to the Governour of *Ternate*, desiring him to send them some to instruct them in the Principles of Faith: and that the Heads of this Embassy were the two Brothers, known to *Galvan*: that these Embassadours found a very kind reception; and that for want of a Priest, *Galvan* gave them a Souldier for their Teacher, whose name was *Francis de Castro*; a Man knowing in Religion, and of exemplary Piety. In conclusion, that *Castro*, who was thus chosen to instruct that people, imbarking for *Macassar*, was driven by a Tempest another way.

Besides this, *Xavier* was likewise inform'd, that not long before, a *Portuguese* Merchant, call'd *Antonio Payva*, going to *Macassar* in the name of *Ruys Vaz Pereyra* Captain of *Malacca*, for a Ships lading of Sandal, a pretious Wood, growing in that Island, the King of *Supa*, which is one of the Kingdoms of *Macassar*, came

in

in perſon to ſee him, and ask'd divers queſtions relating to the Chriſtian Faith: that this honeſt Merchant, better acquainted with his Traffick, than his Religion, yet anſwer'd very pertinently, and diſcours'd of the Myſteries of Faith, after ſo reaſonable a manner, that the King, then threeſcore years of age, was converted, with all his Family and Court. That another King of the ſame Iſland, call'd, *the King of* Sion, follow'd his Example; and that theſe two Princes, who were ſolemnly baptis'd by the hand of *Payva*, not being able to retain him with them, deſir'd him to ſend them ſome Prieſts, who might adminiſter the Sacraments, and baptiſe their Subjects.

Theſe pious inclinations, appear'd to Father *Xavier*, as an excellent groundwork for the planting of the Goſpel. He wept for joy at the happy news; and ador'd the profound judgments of the Divine Providence, which after having refus'd the Grace of Baptiſm to the King of *Travancor*, when all his Subjects had receiv'd it, began the Converſion of *Sion* and of *Supa*, by that of their Sovereigns. He even believ'd, that his Evangelical Miniſtry, exacted from him, to put the laſt hand to the Converſion of thoſe Kingdoms.

He goes to the Sepulchre of St. Thomas, *to consult God, concerning his Voyage to* Macaſſar.

In the mean time, he thought it his duty, that before he reſolv'd on the Voyage of *Macaſſar*, he ſhou'd ask advice from Heaven concerning it; and to perform it as he ought, it came into his mind to implore the enlightnings of Gods Spirit at the Sepulchre of St. *Thomas*, the ancient Founder, and firſt Father of Chriſtianity in the *Indies*, whom he had taken for his Patron and his guide, in the courſe of all his Travels. He therefore reſolv'd to go in Pilgrimage to *Meliapor*, which is diſtant but fifty Leagues from *Negatapan*, where the Wind had driven him back. And imbarking in the Ship of *Michael Pereyra*, on *Palm-Sunday*, which fell that year 1545, on the 29*th* of *March*, they ſhap'd their Courſe along the Coaſts of *Coromandel*, having at firſt a favourable Wind, but they had not made above twelve or thirteen Leagues, when the Weather chang'd on a ſudden, and the Sea became ſo rough, that they were forc'd to make to Land, and caſt Anchor under covert of a Mountain, to put their Ship into ſome reaſonable ſecurity. They lay there for ſeven days together, in expectation of a better Wind; and all that time the holy Man paſs'd in Contemplation, without taking any nouriſhment, either of Meat or Drink,

What happen'd to him in his paſſage to Meliapor.

as

as they obſerv'd who were in the Veſſel with him, and as *James Madeira*, who was a Witneſs of it, has depos'd in form of Law. He only drank on *Eaſter-Eve*, and that at the requeſt of the ſaid *Madeira*, a little Water, in which an Onyon had been boil'd, according to his own direction. On that very day, the Wind came about into a favourable quarter, and the Sea grew calm, ſo that they weigh'd Anchor, and continued their Voyage.

But *Xavier*, to whom God daily imparted more and more of the Spirit of Prophecy, foreſeeing a furious Tempeſt, which was conceal'd under that fallacious Calm, ask'd the Pilot, *If his Ship were ſtrong enough to endure the violence of bad Weather, and ride out a Storm?* The Pilot confeſs'd ſhe was not, as being an old crazy Veſſel. *Then*, ſaid *Xavier*, *it were good to carry her back into the Port. How*, Father Francis, ſaid the Pilot, *are you fearful with ſo fair a Wind? You may aſſure your ſelf, of good Weather by all manner of ſigns, and any little Bark may be in ſafety.* 'Twas in vain for the Saint to preſs him farther, not to believe thoſe deceitful appearances; neither wou'd the Paſſengers follow his advice, but they ſoon repented of their neglect. For, far they had not gone, when a dreadful Wind

Wind aroſe, the Sea was one a Foam, and mounted into Billows. The Ship was not able to withſtand the Tempeſt, and was often in danger of ſinking, and the Mariners were conſtrain'd to make towards the Port of *Negapatan*, from whence they ſet out, which with much ado they at length recover'd.

The impatience of Father *Xavier*, to viſit the Tomb of the Apoſtle St. *Thomas* caus'd him to make his Pilgrimage by Land; and he travell'd with ſo much ardour, through the rough and uncouth ways, that in few days he arriv'd at *Meliapor*.

He comes to Meliapor, *the Monuments which he there finds of the Apoſtle St.* Thomas.

That City is now commonly known by the name of St. *Thomas*; becauſe that bleſs'd Apoſtle liv'd ſo long in it, and there ſuffer'd Martyrdom. If we will give credit to the Inhabitants, it was once almoſt ſwallow'd by the Sea; and for proof of this Tradition, there are yet to be ſeen under Water, the Ruines of great Buildings. The new Town of *Meliapor* was built by the *Portugueſe*; near the Walls there is a Hill, which they call'd *the little Mount*, and in it a Grott, wherein they ſay St. *Thomas* hid himſelf, during the Perſecution. At the entry of this Cave, there is a Croſs, cut in the Rock, and at the foot of the Mountain, there

here ariſes a Spring, the Waters of which are of ſuch vertue, that ſick people drinking of them, are ordinarily cur'd.

From this ſmall aſcent, you paſs to a higher, and much larger Mountain; which ſeems form'd by nature, for a lonely, contemplative life. For on one ſide, it looks upon the Sea, and on the other is cover'd with old Trees, always green, which at once make a fruitful and a pleaſing Object. Hither St. *Thomas* retir'd, to pray with his Diſciples; and here it was alſo that he was ſlain by a *Brachman* with the thruſt of a Spear.

The *Portugueſe*, who rebuilt *Meliapor*, found on the top of the Mountain, a little Chappel, of Stone-work, all in Ruins. They were deſirous to repair it, in memory of the holy Apoſtle, and as they were rummaging all about, even to the Foundations of it, they drew out a white Marble, whereon was a Croſs, with Characters grav'd round about it, which declar'd, *That God was born of the Virgin* Mary, *that this God was Eternal, that the ſame God taught his Law to his twelve Apoſtles, and that one of them came to* Meliapor, *with a Palmers Staff in his hand; that he built a Church there; that the Kings of* Malabar, Coromandel *and* Pandi, *with many other*

other Nations, ſubmitted themſelves to the Law preach'd by St. Thomas, *a man holy and penitent.*

This Marble of which we make mention, having on it divers ſtains of Blood, the common Opinon is, that the Apoſtle ſuffer'd Martyrdom upon it. Howſoever it be, the Marble was plac'd upon the Altar, when the Chappel was rebuilt, and the firſt time, that a ſolemn Maſs was ſaid there, the Croſs diſtill'd ſome drops of Blood, in the ſight of all the people: which alſo happen'd many times in the following years, on the day whereon his Martyrdom is clebrated.

When *Xavier* was come into the Town, the Vicar of *Meliapor*, who had heard ſpeak of him as a Succeſſour of the Apoſtles, and a Man ſent from God, for the Converſion of the *Indies*, came to offer him a Lodging in his Houſe: The Father accepted of it, becauſe it was adjoining to the Church, wherein were kept the Relicks of St. *Thomas*; and that he cou'd eaſily ſtep from thence by night, to conſult the Will of God, concerning his intended Voyage to *Macaſſar*.

He is threaten'd by Devils, and afterwards beaten by them.

In effect, as ſoon as the Vicar was laid to Sleep, for they were lodg'd in the ſame Chamber, *Xavier* roſe as ſoftly as he cou'd, and went to the Church, through

hrough a Church-yard which parted it rom the Houſe. The Vicar perceiv'd it, nd advertis'd *Xavier*, that this paſſage vas not over-ſafe by night; and that hor- ible Phantomes, had been often ſeen in t. The Saint believ'd this only ſaid to righten him, and hinder him from ri- ing before day; ſo, he continued his ſual Prayers; but it was not long, be- ore he found, that the advice was true. or the nights enſuing, as he paſs'd hrough the Church-yard, he ſaw thoſe readful Specters, which endeavour'd to ave ſtop'd him; yet he ſav'd himſelf rom them, and even laught at them as ain Illuſions.

The Demons are too proud, to bear ontempt, without revenge, when God ermits them. One night, when the aint was at his Devotions before the I- nage of the bleſs'd Virgin, they aſſaulted im in great numbers, and beat him ſo violently, that he was all over bruis'd, nd forc'd to keep his Bed, for ſome days ogether. He ſaid nothing of his adven- ure to the Vicar; but it was diſcover'd by a young Man of *Malabar*, who lodg'd ear the Church, and was awaken'd with the noiſe: riſing from his Bed, he heard the Blows, diſtinctly, and what Fa- ther *Xavier* ſaid to the holy Virgin, in- voking

voking her assistance against the Infernal Powers: Insomuch, that the Vicar, to whom the young Man had related the words which he had heard, sometimes repeated them to *Xavier*, with an inoffensive kind of Railery.

The Servant of God having recover'd some little strength, return'd to the Church, and there continued all the night. What rage soever the Devils had against him, they durst no more attempt his person, nor so much as endeavour to affright him. They only made a noise, to distract him in his Prayers; and one time, disguis'd in the Habit of *Canons*, they counterfeited so well the mid-night *Matins*, that he ask'd the Vicar, *Who were those Chanters who sung so admirably?*

He learns the Will of God concerning his design.

But the favours which *Xavier* receiv'd from Heaven, made him large amends, for all the injuries of Hell. For though the particulars of what pass'd betwixt God and him were kept secret, 'tis known at least, in regard of the principal affair, for which he consulted God, that he had an Interiour Light, which gave him clearly to understand, that he was commanded to pass to the more Southern Islands, and to labour in their Conversion. The Christian strength with which he

he found himself animated at the same time, caus'd all the dangers, which naturally he might apprehend, to disappear; as is manifest by what he wrote from *Meliapor*, on that occasion, to two of his Friends at *Goa*, *Paul de Camerin* and, *James Borba*, of whom we have made so frequent mention.

I *Hope that God will conferr many favours on me, in this Voyage; since through his infinite mercy, I have learnt, with so much spiritual joy, that it is his holy pleasure, I shou'd go to those Kingdoms of* Macassar, *where so many Christians have been made in these latter years. For what remains, I am so much resolv'd on executing, what our Lord has reveal'd to me, that if I should be wanting on my part, I shou'd go, to my thinking, in direct opposition to his Orders, and render my self unworthy of his Favour, both in this life and in the next. If I cannot find this year any* Portuguese *Vessel, bound for* Malacca, *I will embark my self on any Ship, belonging to the* Gentils *or the* Saracens. *I repose, withal, so great a confidence in God, for the love of whom I undertake this Voyage, that if there shou'd only pass this way, some little Bark of* Malacca, *I shou'd go aboard, without the least deliberation.*

deliberation. All my hope is in God, and I conjure you by his Love, to remember always in your Prayers, ſo great a ſinner as my ſelf.

The Converſions which he makes at Meliapor.

Though his intentions in coming to *Meliapor* were only to receive the inſtructions of Heaven in his ſolitude, yet he employ'd ſome part of his time, in the good of others. His holy Life gave a luſtre and value to his Diſcourſe, and the ſight of him alone, was of efficacy to touch the Heart. The people had receiv'd it as a Maxim, *That whoever follow'd not the Counſel of Father* Francis, *ſhou'd dye an Enemy of God.* And they related the unhappy end of ſome ſinners, who being urg'd by *Xavier*, to make a ſpeedy Repentance, had deferr'd the work of their Converſion. This popular Opinion contributed much, to the change of Manners in the Town; and the fear of a diſaſtrous death, ſerv'd frequently to break off in one moment the criminal commerce of many years.

He brings a great ſinner to Repentance.

There was in *Meliapor*, a *Portugueſe* Gentlemen, who liv'd a debauch'd, and ſcandalous life. His Houſe was a Seraglio, in little: and the greateſt part of his buſineſs was making a Collection of beautiful Slaves. *Xavier* went one day to

to visit him about Dinner time: *Are you willing*, said the Father, *that we shou'd begin an acquaintance by dining together?* The *Portugueſe* was somewhat discompos'd, both at the Visit and the Compliment: yet he forc'd himself into good humour, and made shew of being very glad of the honour which the Father had done him. While they were at Table, *Xavier* spoke not one word to him, concerning his debauchery, and only entertain'd him with ordinary talk: though they had been serv'd by young Damsels, whose Habit was not over modest, and whose Air was very impudent. He continu'd in the same way he had began, after they were risen from Dinner, and in conclusion, took his leave, without making him the least reproach.

The Gentleman, surpris'd at the conduct of Father *Francis*, believ'd his silence to be a bad omen to him; and that he had nothing else to expect, but an unhappy Death, and a more unhappy Eternity. In this thought he went with all diligence to find the Father, and falling down before him, *Your silence* (said he) *has spoken pow'rfully to my Heart: I have not enjoy'd one moment of repose, since you parted from me: Ah, Father, if my everlasting Damnation be not already fix'd, I*

put my ſelf into your hands, do with me what you ſhall judge neceſſary for the Salvation of my Soul, behold me ready to pay you a blind obedience.

Xavier embrac'd him, and after he had given him to underſtand, that the mercies of the Lord are infinite, that it is our duty never to deſpair, that he who ſometimes refuſes to Sinners the hour of repentance, always grants pardon to the Penitent; he caus'd him to put away thoſe occaſions of his ſin, and diſpos'd him to a general Confeſſion, the fruit of which, was a chaſt and Chriſtian Life.

In ſhort, the Father did what he cou'd deſire to be done at *Meliapore*; and Witneſſes of known Integrity have depos'd on Oath, that he left the Town ſo different from what it was, at his coming thither, that it was hardly to be known, for the ſame place: which alſo gave him ſo entire a ſatisfaction, that giving it a thouſand Benedictions, he ſaid that there was not in all the *Indies*, a more Chriſtian Town. And at the ſame time he Prophecy'd, that one day it ſhou'd become flouriſhing and wealthy; which Prediction was accompliſh'd ſome few years afterward.

Though

Though all theſe Converſions, drew the publick veneration on Father *Francis*, it ſeem'd that God took pleaſure in making the name of his Servant yet more illuſtrious, by certain wonderful events. A Merchant of *Meliapore*, being juſt ready to imbark for *Malacca*, went to take his leave of him. In receiving his bleſſing, he beg'd of him ſome little token of his friendſhip. The Father who was very poor, cou'd find nothing to give him, but the Chaplet which was hanging at his neck: This Chaplet, * ſaid he to the Merchant, ſhall not be unprofitable to you, provided you repoſe your truſt in the *Virgin Mary*. The Merchant went away, in full aſſurance of the Divine Protection, and without fear of Pyrates, Winds, or Rocks: but God wou'd make a tryal of his Faith. He had already almoſt croſs'd, without the leaſt hazard, the great Gulph, which is betwixt *Meliapore* and *Malacca*, when ſuddenly there blew a furious Storm, the Sails were torn, the Rudder broken, and the Maſt came by the Board; and the Veſſel, afterwards being driven againſt the Rocks, was ſplit: The greateſt part of the Seamen and Paſſengers were drown'd; ſome of them held upon the Rocks, where they were caſt away; and

Divers wonderful events which encreaſe his Fame.

* *or Beads.*

the Merchant himſelf was of that number. But, being upon the wide Sea, and not having wherewithal to ſupply Nature, to avoid dying by hunger, they took a reſolution, which only deſpair cou'd have inſpir'd: having gather'd up ſome floating Planks of their wreck'd Veſſel, and joyning them together the beſt they cou'd, they put themſelves upon them, and abandon'd their ſafety to the mercy of the Waves, without other hope, than of lighting on ſome current, which might poſſibly carry them on ſhore.

The Merchant full of confidence in the Bleſſed Virgin, had ſtill preſerv'd the Chaplet of *Xavier*, and fear'd not drowning, while he held it in his hand. The float of Planks was hardly adrift upon the waves, when he found he was tranſported out of himſelf, and believ'd he was at *Meliapore* with Father *Francis*. Returning from his extaſie, he was ſtrangely ſurpriz'd, to find himſelf on an unknown Coaſt, and not to ſee about him the Companions of his Fortunes, nor the Planks to which he had intruſted his Life. He underſtood from ſome People, who caſually came that way, that it was the Coaſt of *Negapatan*, and, in a tranſport mix'd with joy and amazement,

ment, he told them, in how miraculous a manner, God had deliver'd him from death.

Another *Portugueſe*, by profeſſion a Souldier, call'd *Jerome Fernandez de Mendoza*, receiv'd a conſiderable aſſiſtance from *Xavier*, in a different manner, but full as marvelous. *Fernandez*, having put off, from the Coaſt of *Cormandel*, in a Ship belonging to him, wherein was all his wealth, to go to another Coaſt more weſtward, was taken near the Cape of *Comorin*, by the *Malabar* Pyrates, equally covetous and cruel. To ſave his life, in loſing his goods, he threw himſelf into the Sea, and was happy enough, in ſpight of his ill fortune, to ſwim to land, on the Coaſt of *Meliapore*. Meeting there Father *Francis*, he related his misfortune to him, and beg'd an Alms. The Father was almoſt ſorry, at that time for his being ſo poor himſelf, that he had not wherewithal to relieve the miſerable man, yet he put his hand into his Pocket, as if he were ſearching there for ſomething, but finding nothing, he lifted up his eyes to Heaven, and afterwards turning to *Fernandez*, with looks full of compaſſion, have courage, Brother, ſaid he to him, Heaven will provide for you. After which, walking for-

ward four or five paces, he once more put his hands into his Pockets, and pull'd out fifty pieces of Gold, *receive* added he, *what Heaven ſends you: Make uſe of it, but ſpeak not of it*: The ſurprize and joy of *Fernandez* were ſo great, that it was impoſſible for him to keep ſilence. He publiſh'd in all places, the bounty of his Benefactour; and the pieces of Gold were found to be ſo pure and fine, that it was not doubted but they were miraculous.

He perſwades a rich Merchant to Evangelical perfection.

But perhaps nothing is more admirable, than what paſs'd betwixt the Father, and *John Duro*, or *Deyro*, as ſome have call'd him. He was a man, of about five and thirty years of age, who had formerly born arms; afterwards became a Merchant, and owner of a Ship, very wealthy, and fortunate in all his traffick: all which notwithſtanding, he was ill ſatisfi'd with the world, uneaſie to himſelf, unquiet in the midſt of all his wealth, and perſwaded that God alone cou'd content his Soul. He went one day to ſee the Holy man, and told him, that for many years he had a deſire of changing his condition; and of ſerving God as perfectly as he was able, but, that two reaſons had always hinder'd him: the one was, that he never yet

yet, cou'd meet with any perſon, who was capable of ſhewing him the way of perfection; the other was, that he was affraid of falling into Poverty. He added, that he was now out of pain concerning thoſe two points. That for the firſt, he hop'd he ſhou'd walk ſurely in the way of Heaven, having ſo able a guide as he; and for the ſecond, he had got ſufficiently, for his maintenance in an honeſt and comfortable way, during the remainder of his life. He beg'd leave of Father *Xavier*, that he might follow him, and promis'd on all occaſions to defray his charges.

The Father made *Deyro* underſtand, how far he was yet from the Kingdom of Heaven; that to arrive at perfection, he muſt perform what our *Saviour* counſel'd the young man, who ſeem'd willing to follow him, that is to ſay, he muſt practiſe theſe words in the litteral ſence, *ſell all thou haſt, and give it to the Poor.* *Deyro*, thus undeceiv'd, immediately deſir'd the Father to take all his goods, and diſtribute them amongſt the Poor; but the Father, wou'd neither do what *Deyro* had propos'd to him, nor permit that he ſhou'd himſelf diſpoſe of any thing, before he had made Confeſſion to him. Foreſeeing, without doubt,

that being so Rich, he shou'd be oblig'd to make restitution of some part of that which he had gain'd.

The Confession of the Merchant, was three days in making: after which, having sold his Ship, and his Merchandise, he restor'd what he had got unjustly, and gave great Alms. And in consequence of this, under the direction of the Saint, he gave himself to the exercises of Piety and Penitence, thereby to lay a solid foundation of that perfection, to which he aspir'd.

The new Convert falls from grace, and becomes suspected to the Saint.

But these fair beginnings, were not attended with any answerable fruit, and that Spirit of Retirement, of Mortification, and of Poverty, was soon extinguish'd in a man accustom'd to the turmoyls of the world, who had always liv'd in plenty, and who passionately lov'd his profit. He return'd to the thoughts of his former condition, and having recover'd some Jewels, and bought a small Vessel in secret, he set himself to follow his former way of living.

When he was just on the point of setting Sail, a Catechist, call'd *Antonio*, came and told him, that Father *Xavier* desir'd to speak with him. *Deyro*, who thought of nothing more, than of making his escape, and who had not intrusted

truſted his deſign to the knowledge of any perſon, made as if he took him for another. But *Antonio* perſiſting in it, that it was himſelf, whom the Father meant, he durſt not diſſemble any longer, and went to find him, reſolv'd however of denying all, as thinking the Father at moſt cou'd have but a bare ſuſpition of his change, and intended flight. He therefore aſſum'd an air of Confidence, and preſented himſelf boldly before the Saint, but God had given him knowledge of *Deyro's* intentions. *You have ſin'd*, ſaid *Xavier*, as ſoon as he beheld him, *you have ſin'd.* Theſe few words ſo deeply ſtruck him, that he threw himſelf at the feet of the Father, all trembling, and crying out, *'Tis true, my Father, I have ſin'd*; Penitence then, my Son, *reply'd the Father*, Penitence! *Deyro* confeſs'd himſelf immediately, went to ſell off his Ship, and diſtributed all the money to the Poor; He return'd afterwards, and put himſelf once more under the conduct of the Father, with a firm reſolution of following his counſels more ſincerely, and of ſerving God more faithfully.

How unfeign'd ſoever the repentance of *Deyro* ſeem'd, *Xavier* had no confidence in it; and theſe new fervours were ſuſpected

ſuſpected by him. He would not receive him into the *Company of Jeſus*, which requires ſolid Spirits, and ſuch as are firm to their Vocation.

Yet he refus'd not to admit him for his Companion, in quality of a *Catechiſt*, and carried him with him to *Malacca*: for having continu'd four Months at *Meliapore*, he parted thence in *September* 1545, notwithſtanding the tears of the people, who were deſirous of retaining him; and held the courſe of *Malacca*, deſigning from thence to paſs to *Macaſſar*.

Before he went on Board he wrote to Father *Paul de Camerine* at *Goa*, that when the Fathers of the Society, who were daily expected from *Portugal*, ſhou'd arrive, two of thoſe new Miſſioners ſhou'd accompany the Princes of *Jafanatapan*, whenſoever the *Portugueſe* ſhou'd think fit to re-eſtabliſh the lawful King. For there was a report, that the expedition ſhou'd be renew'd, which a baſe intereſt had ſet aſide. But this Project was not put in execution; and both the Princes died one after the other, in leſs than two years after their Converſion, which was only profitable to their Souls.

While

His Charity to to a Souldier, who had loſt all his Money at Play.

While the Ship that carried *Xavier* was croſſing the Gulph of *Ceylan*, an occaſion of Charity was offer'd to the Saint, which he wou'd not ſuffer to eſcape. The Mariners and Souldiers paſs'd their time, according to their cuſtome, in playing at Cards. Two Souldiers ſet themſelves to it, more out of avarice than pleaſure, and one of them plaid with ſuch ill fortune, that he loſt not only all his own money, but the ſtock which others had put into his hands to traffick for them. Having nothing more to loſe, he withdrew, curſing his luck, and blaſpheming God. His deſpair prevail'd ſo far over him, that he had thrown himſelf into the Sea, or run upon the point of his Sword, if he had not been prevented. *Xavier* had notice of theſe his mad intentions, and execrable behaviour, and immediately came to his relief. He embrac'd him tenderly, and ſaid all he cou'd to comfort him: But the Souldier who was ſtill in the tranſports of his fury, thruſt him away, and forbore not even ill Language to him. *Xavier* ſtood recollected for ſome time, imploring God's aſſiſtance and counſel; then went and borrow'd fifty Royals of a Paſſenger, brought them to the Souldier, and adviſ'd

vis'd him once more to try his fortune. At this the Souldier took heart, and play'd ſo luckily, that he recover'd all his loſſes with great advantage. The Saint, who look'd on, took out of the overplus of the winnings, what he had borrow'd for him; and ſeeing the Gameſter, now return'd to a calm temper, wrought upon him ſo ſucceſsfully, that he, who before refus'd to hear him, was now overpowr'd by his diſcourſe, never after handled Cards, and became exemplary in his Life.

He arrives at Malacca, *a digreſſion concern-it.*

They arriv'd at *Malacca*, the *25th.* of *September.* As this is one of thoſe places in the *Indies*, where the Saint, whoſe Life I write, had moſt buſineſs, and whither he made many Voyages, it vvill not be unprofitable to ſay ſomewhat of it. 'Tis ſcituate beyond the Gulph of *Bengale*, towards the head of that great *Peninſula*, vvhich from the mouth of the *Ara*, is extended to the South, almoſt to the Equinoctial Line; and is of two Degrees and a half of Elevation, over againſt the Iſland of *Sumatra*, which the Ancients, who had not frequented this Channel, believ'd to be joyn'd to the Continent.

Malacca was under the Dominion of the Kings of *Siam*, 'till the *Saracens*, who traded

traded thither, becoming powerful, first made it *Mahometan*, then caus'd it to revolt against the lawful Prince, and set up a Monarch of their own Sect, call'd *Mahomet*. There was not at that time, any more famous Mart Town than this, and where there was a greater concourse of different Nations. For, besides the People of *Guzuratte*, *Aracan*, *Malabar*, *Pegu*, *Sumatra*, *Java*, and the *Molucca's*, the *Arabs*, the *Persians*, the *Chineſe*, and the *Japonians*, traffick'd there: and accordingly the Town lay extended all along by the Sea side, for the convenience of Trade.

Amongst all the Nations of *Asia* there is not any, more inclin'd to pleasure; and this seems chiefly to proceed, from the mild temper of the air. For there is an eternal Spring, notwithstanding the neighbourhood of the Line. The Inhabitants follow the natural bent of their complexion; their whole business is Perfumes, Feasts, and Musique; to say nothing of Carnal Pleasures, to which they set no bound. Even the Language, which they speak, participates of the softness of the Country. 'Tis call'd the *Malaya Tongue*, and of all the Orient, 'tis the most delicate, and sweet of Pronunciation.

Don

Don Alphonſo Albuquerque, conquer'd *Malacca* in the year 1511, and thirty thouſand men, with eight thouſand pieces of Artillery, and an infinite number of Elephants and Ships were not able to defend it. It was taken by force, at the ſecond Aſſault, by eight hundred brave *Portugueſes*, ſeconded by ſome few *Malabars*. It was given up to pillage, for three days, and the *Moor King*, after all his endeavours, was forc'd to fly with only fifty Horſemen to attend him. The *Portugueſes* built a Cittadel, which the ſucceeding Governours took care to fortifie: yet not ſo ſtrongly, as to be proof againſt the attempts of the *Barbarians*; who many times attacq'd it, and half ruin'd it.

As ſoon as *Xavier* came on ſhore, he went to viſit the Governour of the Town, to inform him of his intended Voyage to *Macaſſar*. The Governour told him, that he had lately ſent thither a Prieſt, of holy life, with ſome *Portugueſe* Souldiers; and that he expected to hear of them very ſuddenly. That in the mean time he was of opinion, that the Father and his Companion, ſhou'd ſtay at *Malacca*, till the preſent condition of the Chriſtians in *Macaſſar* were fully known. *Xavier* gave credit to the Governour, and retir'd

retir'd to the Hoſpital, which he had choſen for the place of his abode. The People ran in Crowds to behold the countenance of that great Apoſtle, whoſe fame was ſpread through all the *Indies*; and over all the Eaſt. The Parents ſhow'd him to their Children; and it was obſerv'd, that the Man of God, in careſſing thoſe little *Portugueſes*, call'd every one of them by their proper names, as if he had been of their acquaintance; and were not a ſtranger newly come on ſhore.

In what condition he found the Town; and what he did in order to reform it.

For what remains, he found the Town, in a moſt horrible corruption of manners. The *Portugueſes*, who liv'd there at a diſtance, both from the Biſhop, and the Viceroy of the *Indies*, committed all manner of Crimes, without fear of Laws, either Eccleſiaſtical or Civil. Avarice, Intemperance, Uncleanneſs, and forgetfulneſs of God were every where predominant, and the Habit only, or rather the exceſs and number of their Vices, diſtinguiſh'd the Chriſtians from the Unbelievers.

This terrible Proſpect of a ſinful Town, gave *Xavier* to comprehend, that his ſtay in *Malacca* was neceſſary, and might poſſibly turn to a good account; but before he wou'd undertake the Reformation

tion of a Town, so universally corrupted, he employ'd some days in serving of the Sick: he pass'd many nights in Prayer, and perform'd extraordinary Austerities.

After these Preparatives, he began his publick instructions according to the methods which he had frequently practis'd at *Goa*. Walking the Streets at evening, with his Bell in his Hand, he cry'd with a loud voice, *Pray to God for those who are in the state of Mortal Sin:* and by this, he brought into the minds of Sinners, the remembrance and consideration of their Offences. For seeing the ill habits of their Minds, and that the disease was like to be inflam'd, if violent remedies were apply'd, he temper'd more than ever the ardour of his Zeal. Though he had naturally a Serene Countenance, and was of a pleasing Conversation, yet all the charms of his good humour seem'd to be redoubled at *Malacca*, insomuch, that his Companion, *John Deyro*, cou'd not but wonder at his gayety, and soft behaviour.

He labours with success at Malacca.

By this procedure, the Apostle gain'd the Hearts of all, and became in some manner, Lord of the City. At the very first, he rooted out an establish'd custom, which permitted the young Maids to go in

in the Habit of Boys, whenever they pleas'd, which occaſion'd a world of ſcandal. He drove out of Doors, the Concubines, or turn'd them into lawful Wives, according to his former method. As for the Children, who had no knowledge of God, and who learnt Songs of Ribaldry, and Obſceneneſs, as ſoon as they began to ſpeak, he form'd them ſo well in a little time, that they publickly recited the Chriſtian Doctrine, and ſet up little Altars in the Streets, about which they ſung together the Hymns of the Catholick Church. But that in which he was moſt ſucceſsful, was to reſtore the practice of *Confeſſion*, which was almoſt entirely loſt. But now, Men and Women crowded the Tribunal of holy *Penitence*; and the Father was not able to ſupply the neceſſities of ſo many.

He labour'd in the knowledge of the *Malaya* Tongue, which is ſpoken in all the Iſles beyond *Malacca*, and is as it were the Univerſal Language. His firſt care was to have a little Catechiſm tranſlated into it, being the ſame he had compos'd on the Coaſt of *Fiſhery*: together with a more ample inſtruction, which treated of the principal duties of Chriſtianity. He learnt all this without Book, and to make himſelf the better under-

ſtood, he took a particular care of the Pronunciation.

With theſe helps, and the aſſiſtance of Interpreters, who were never wanting to him at his need, he converted many *Idolaters*, as alſo *Mahometans* and *Jews*; amongſt the reſt, a famous Rabbi, who made a publick Abjuration of *Judaiſm*. This Rabbi, who before had taken for ſo many Fables, or juggling tricks, all thoſe wonders which are reported to have been done by *Xavier*, now acknowledg'd them for Truths, by the Evidence of his own Eyes. For the Saint never wrought ſo many Miracles as at *Malacca*. The Juridical Depoſitions of Witneſſes then living, have aſſur'd us, that all ſick perſons, whom he did but touch, were immediately cur'd; and that his Hands had an healing vertue, againſt all Diſtempers. One of his moſt famous cures, was that of *Antonio Fernandez*, a Youth, not above fifteen years of age, was ſick to death. His Mother, a Chriſtian by profeſſion, but not without ſome remainders of Paganiſm in her Heart, ſeeing that all natural Remedies were of no effect, had recourſe to certain Enchantments frequently practis'd amongſt the Heathens, and ſent for an old Sorcereſs, who was call'd *Nai*. The Witch made her Magical Operations,

rations, on a Lace brayded of many thrids, and ty'd it about the Arm of the Patient. But inſtead of the expected cure, *Fernandez* loſt his Speech, and was taken with ſuch violent Convulſions, that the Phyſitians were call'd again; who all deſpair'd of his recovery. It was expected every moment he ſhou'd breath his laſt, when a Chriſtian Lady, who happen'd to come in, ſaid to the Mother of the dying Youth, *Why do you not ſend for the holy Father? he will infallibly cure him.* She gave credit to her words, and ſent for *Xavier*. He was immediately there: *Fernandez*, who had loſt his Senſe, and lay gaſping in death, began to cry out, and make violent motions, ſo ſoon as the Father had ſet his Foot within the Doors: but when he came into the Room and ſtood before the Youth, he fell into howlings, and dreadful wreathings of his Body, which redoubled at the ſight of the Croſs, that was preſented to him. *Xavier* doubted not but there was ſomething of extraordinary in his Diſeaſe, nor even that God, for the puniſhment of the Mother, who had made uſe of Diabolical Remedies, had deliver'd her Son to the evil Spirits. He fell on his Knees by the Bed-ſide, read aloud the Paſſion of our Lord, hung his Reli-

quiary about the Neck of the ſick perſon, and ſprinkled him with Holy Water. This made the fury of the Devil ceaſe: and the young Man, half dead, lay without motion as before. Then *Xavier* riſing up, *Get him ſomewhat to eat*, (ſaid he) and told them, what nouriſhment he thought proper for him. After which, addreſſing himſelf to the Father of the Youth, *When your Son*, added he, *ſhall be in condition to walk, lead him your ſelf, for nine days ſucceſſively, to the Church of our Lady of the Mount, where to morrow I will ſay Maſs for him.* After this he departed, and the next day, while he was celebrating the Divine Sacrifice, *Fernandez*, on the ſudden came to himſelf, ſpoke very ſenſibly, and perfectly recover'd his former health.

He revives a dead Maid.

But how wonderful ſoever, the cure of this Youth, appear'd in the Eyes of all Men, the Reſurrection of a young Maid was of greater admiration. *Xavier* was gone on a little Journey, ſomewhere about the Neighbourhood of *Malacca*, to do a work of Charity, when this Girl dy'd. Her Mother, who had been in ſearch of the holy Man during her Daughter's ſickneſs, came to him, after his return, and throwing her ſelf at his Feet, all in Tears, ſaid almoſt the ſame words to him, which

which *Martha* said formerly to our Lord, *That if he had been in Town, she who was now dead, had been alive: but if he wou'd call upon the name of* Jesus Christ, *the dead might be restor'd to life.* *Xavier* was overjoy'd to behold so great Faith in a Woman, who was but lately baptis'd, and judging her worthy of that blessing which she begg'd, after having lifted up his Eyes to Heaven, and silently pray'd to God some little space, he turn'd towards her, and said to her with much assurance, *Go; your Daughter is alive.* The poor Mother seeing the Saint offer'd not to go with her to the place of Burial, reply'd betwixt hope and fear, *That it was three days since her Daughter was interr'd: 'Tis no matter*, answer'd *Xavier*, *open the Sepulchre, and you shall find her living.* The Mother, without more reply, ran full of Confidence to the Church, and in presence of many persons, having caus'd the Grave-stone to be remov'd, found her Daughter living.

He receives Letters from Europe, by the new Missioners, who are sent him.

While these things pass'd at *Malacca*, a Ship from *Goa* brought Letters to Father *Xavier* from *Italy* and *Portugal*: which inform'd him of the happy progress of the Society of *Jesus*, and what it had already perform'd in *Germany* for the publick service of the Church. He was

never weary of reading thoſe Letters, he kiſs'd them, and bedew'd them with his Tears, imagining himſelf, either with his Brethren in *Europe*, or them preſent with himſelf in *Aſia*. He had news at the ſame time, that there was arriv'd a ſupply of three Miſſioners, whom Father *Ignatius* had ſent him, and that *Don John de Caſtro*, who ſucceeded *Alphonſo de Soſa*, in the Government of the *Indies*, had brought them in his company. Theſe Miſſioners werè *Antonio Criminal*, *Nicholas Lancilotti*, and *John Beyra*, all three Prieſts; the two firſt *Italians*, and the laſt a *Spaniard*: Apoſtolical Men, and of eminent Vertue, particularly *Criminal*, who of all the Children of *Ignatius* was the firſt, who was honour'd with the Crown of Martyrdom. *Xavier* diſpos'd of them immediately, commanding by his Letters, *That* Lancilotti *ſhou'd remain in the* Seminary of holy Faith, *there to inſtruct the young* Indians *in the knowledge of the Latin Tongue, and that the other two ſhou'd go to accompany* Francis Manſilla *on the Coaſt of* Fiſhery.

He defers the Voyage to Macaſſar, *and deſigns another.*

For himſelf, having waited three Months for news from *Macaſſar*, when he ſaw the ſeaſon, proper for the return of the Ship, which the Governour of *Malacca* had ſent, was now expir'd, and that

that no Veſſel was come from thoſe parts, he judg'd, that Providence wou'd not make uſe of him at preſent, for the inſtruction of thoſe people, who had a Prieſt already with them. Nevertheleſs, that he might be more at hand to ſuccour them, when ever it pleas'd God to furniſh him with an occaſion, it was in his thoughts to go to the Neighbouring Iſlands of that Coaſt, which were wholly deſtitute of Goſpel Miniſters.

He foreknows, and foretels the ruin of Malacca.

God Almighty at that time, reveal'd to him the Calamities which threatn'd *Malacca*; both the Peſtilence and the War, with which it was to be afflicted in the years enſuing; and the utter deſolation to which it ſhou'd one day be reduc'd for the puniſhment of its Crimes. For the Inhabitants, who ſince the arrival of the Father, had reform'd their Manners, relaps'd inſenſibly into their Vices, and became more diſſolute than ever, as it commonly happens to Men of a debauch'd life, who conſtrain themſelves for a time, and whom the force of ill Habits, draws backward into Sin. *Xavier* fail'd not to denounce the Judgments of God to them, and to exhort them to Piety, for their own intereſt. But his Threatnings and Exhortations were of no effect: and this it was that

made him say of *Malacca*, the quite contrary of what he had said concerning *Meliapore*, that he had not seen, in all the *Indies*, a more wicked Town.

He goes to Amboyna, and what happens to him in his Voyage.

He imbark'd for *Amboyna* the first of *January* 1546, with *John Deyro*, in a Ship which was bound for the Isle of *Banda*. The Captain of the Vessel was a *Portuguese*, the rest, as well Mariners as Souldiers, were *Indians*; all of them almost of several Countries, and the greatest part *Mahometans*, or *Gentils*. The Saint converted them to *Jesus Christ*, during the Voyage, and what convinc'd the Infidels of the truth of Christianity, was, that when Father *Xavier* expounded to them the Mysteries of Christianity in one Tongue, they understood him severally, each in his own Language, as if he had spoken at once in many Tongues.

They had been already six weeks at Sea, without discovering *Amboyna*; the Pilot was of Opinion they had pass'd it, and was in pain concerning it, not knowing how to tack about, because they had a full fore-Wind. *Xavier* perceiving the trouble of the Pilot. *Do not vex your self*, said he, *we are yet in the* Gulph; *and to morrow at break of day, we shall be in view of* Amboyna. In effect, at the time mention'd, the next morning, they saw

ſaw that Iſland. The Pilot being unwilling to caſt Anchor; Father *Xavier*, with ſome of the Paſſengers, were put into a Skiff, and the Ship purſu'd its courſe. When the Skiff was almoſt ready to Land, two light Veſſels of Pyrats, which uſually cruis'd on that Coaſt, appear'd on the ſudden, and purſu'd them ſwiftly. Not hoping any ſuccour from the Ship, which was already at a great diſtance from them, and being alſo without defence, they were forc'd to put off from Shore, and ply their Oars towards the main Sea; inſomuch that the Pyrats ſoon loſt ſight of them. After they had eſcap'd the danger, they durſt not make to Land again, for fear the two Veſſels ſhou'd lye in wait to intercept them at their return. But the Father aſſur'd the Mariners, they had no further cauſe of fear: turning therefore towards the Iſland, they landed there in ſafety, on the ſixteenth of *February*.

He arrives at Amboyna: *What he performs there.*

The Iſle of *Amboyna* is diſtant from *Malacca* about two hundred and fifty Leagues, 'tis near thirty Leagues in compaſs, and is famous for the concourſe of Merchants, who frequent it from all parts. The *Portugueſe*, who conquer'd it, during the time that *Antonio Galvan* was Governour of *Ternata*, had a Garriſon

ſon in it; beſides which, there were in the Iſland ſeven Villages of Chriſtians, Natives of the place, but without any Prieſt, becauſe the only one in the Iſland was juſt dead. *Xavier* began to viſit theſe Villages, and immediately baptis'd many Infants, who dy'd ſuddenly after they were Chriſten'd. *As if*, (ſays he himſelf in one of his Letters) *the Divine Providence, had only ſo far prolong'd their lives, till the Gate of Heaven were open'd to them.*

Having been inform'd, that ſundry of the Inhabitants, had retir'd themſelves from the Sea-ſide, into the midſt of the Woods, and Caves of the Mountains, to ſhelter themſelves from the rage of the *Barbarians*, their Neighbours and their Enemies, who robb'd the Coaſts, and put to the Sword, or made Slaves of all, who fell into their Hands, he went in ſearch of thoſe poor Salvages, amidſt the horrour of their Rocks and Foreſts; and liv'd with them as much as was neceſſary, to make them underſtand the duties of Chriſtianity, of which the greateſt part of them was ignorant.

He converts the Idolaters *and* Moors *of* Amboyna.

After having inſtructed the Faithful, he apply'd himſelf to preach the Goſpel to the *Idolaters* and *Moors*, and God ſo bleſs'd the endeavours of his Servant, that

that the greateſt part of the Iſland became Chriſtians. He built Churches in every Village, and made choice of the moſt reaſonable, the moſt able, and the moſt fervent, to be Maſters over the reſt, till there ſhou'd arrive a ſupply of Miſſioners. To which purpoſe he wrote to *Goa*, and commanded *Paul de Camerine* to ſend him *Francis Manſilla*, *John Beyra*, and one or two more, of the firſt Miſſioners, which ſhou'd arrive from *Europe*: He charg'd *Manſilla* in particular, to come. His deſign was to eſtabliſh in one of thoſe Iſles a Houſe of the Company, which ſhou'd ſend out continual ſupplies of Labourers, for the publication of the Goſpel, through all that *Archipelago*.

A Spaniſh Fleet arrives at Amboyna.

While *Xavier* labour'd in this manner at *Amboyna*, two *Naval* Armies arriv'd there: One of *Portugal* with three Ships, the other of *Spaniards* with ſix Men of War. The *Spaniards* were come from *Nueva Eſpagna*, or *Mexico*, for the Conqueſt of the *Molucca*'s in the name of the Emperour *Charles* the Fifth, as they pretended; but their Enterpriſe ſucceeded not. After two years cruiſing, and long ſtay with the King of *Tidore*, who receiv'd them, to give Jealouſie to the *Portugueſe*, who were allyed to the King of *Ternate*, his Enemy, they took their way

way by *Amboyna*, to pass into the *Indies*, and from thence to *Europe*. They were engag'd in an unjust Expedition, against the Rights of *Portugal*, and without Order from *Charles* the Fifth, for that Emperour, to whom King *John* the third address'd his Complaints thereupon, disavow'd the Proceedings of his Subjects, and gave permission, that they shou'd be us'd like Pyrates.

Yet the *Portuguese* proceeded not against them with that severity. But it seems that God reveng'd their quarrel; in afflicting the *Spaniards* with a contagious Fever, which destroy'd the greatest part of their Fleet. It was a sad spectacle to behold the Mariners and Souldiers, lying here and there in their Ships, or on the shoar, in Cabins, cover'd only with Leaves. The Disease which consum'd them, kept all men at a distance from them, and the more necessity they had of succour, the less they found from the People of the Island.

He assists the Spanish Fleet, during the Contagion amongst them.

At the first report which came to *Xavier* of this Pestilence, he left all things to relieve them: And 'tis scarce to be imagin'd, to what actions his Charity led him on this occasion. He was day and night in a continual motion, at the same time administring to their

their Bodies and their Souls; aſſiſting the dying, burying the dead, and Interring them even with his own hands. As the Sick had neither Food nor Phyſick, he procur'd both for them from every ſide; and he who furniſh'd him the moſt, was a *Portugueſe* call'd *John d' Araus*; who came in his company from *Malacca* to *Amboyna*. Nevertheleſs the Malady ſtill encreaſing day by day, *Araus* began to fear he ſhou'd impoveriſh himſelf by theſe Charities, and from a tender hearted man, became ſo hard, that nothing more was to be ſqueez'd out of him. One day *Xavier* ſent to him for ſome Wine, for a ſick man who had continual faintings: *Araus* gave it, but with great reluctance, and charg'd the Meſſenger to trouble him no more; that he had need of the remainder for his own uſe, and when his own was at an end, whither ſhou'd he go for a ſupply? Theſe words were no ſooner related to Father *Francis*, than inflam'd with a holy indignation, *What*, ſays he, *does* Araus *think of keeping his Wine for himſelf, and refuſing it to the Members of* Jeſus Chriſt; *the end of his Life is very near, and after his death, all his Eſtate ſhall be diſtributed amongſt the Poor.* He denounc'd death to him with his own mouth, and the

the event verify'd the Prediction, as the ſequel will make manifeſt.

Though the Peſtilence was not wholly ceas'd, and many Sick were yet aboard the Veſſels, the *Spaniſh Fleet* ſet Sail for *Goa*, forc'd to it, by the approach of Winter, which begins about *May*, in thoſe quarters. Father *Xavier* made Proviſions for the neceſſities of the Souldiers, and furniſh'd them, before their departure, with all he cou'd obtain from the Charity of the *Portugueſe*. He recommended them likewiſe to the Charity of his Friends at *Malacca*, where the Navy was to touch, and wrote to Father *Paul de Camerine* at *Goa*, that he ſhou'd not fail to Lodge in the *Colledge of the Company*, thoſe Religious of the Order of St. *Auguſtin*, who came along with the Army from *Mexico*, and that he ſhou'd do them all the good Offices, which their Profeſſion, and their Vertue claim'd from him.

He paſſes into divers Iſlands.

After the *Spaniards* were departed, *Xavier* made ſome little Voyages to places near adjoyning to *Amboyna*: and viſited ſome Iſlands which were half unpeopled, and deſart, waiting the convenience of a Ship, to tranſport him to the *Molucca's*, which are nearer to *Macaſſar* than *Amboyna*. One of thoſe Iſles is *Baranura*;

Baranura; where he miraculouſly recover'd his Crucifix, in the manner I am going to relate, according to the account which was given of it by a *Portugueſe*, call'd *Fauſto Rodriguez*, who was a witneſs of the Fact, has depos'd it upon Oath, and whoſe Juridical Teſtimony is in the proceſs of the Saints Canoniſation.

He recovers his Crucifix, which was fallen into the Sea.

We were at Sea, ſays *Rodriguez*, Father *Francis*, *John Rapoſo*, and my ſelf, when there aroſe a Tempeſt which allarm'd all the Mariners. Then the Father drew from his boſome a little Crucifix, which he always carri'd about him, and leaning over deck, intended to have dipt it into the Sea; but the Crucifix dropt out of his hand, and was carri'd off by the Waves. This loſs, very ſenſibly afflicted him, and he conceal'd not his ſorrow from us. The next morning we landed on the Iſland of *Baranura*; from the time when the Crucifix was loſt, to that of our landing, it was near 24 hours, during which, we were in perpetual danger. Being on ſhore, Father *Francis* and I, walk'd along by the Sea ſide, towards the Town of *Tamalo*, and had already walk'd about five hundred paces, when both of us beheld ariſing out of the Sea, a Crab-Fiſh, which carried betwixt

twixt his Claws, the ſame Crucifix, rais'd on high. I ſaw the Crab-Fiſh come directly to the Father by whoſe ſide I was, and ſtop'd before him. The Father, falling on his knees, took his Crucifix, after which the Crab-Fiſh return'd into the Sea. But the Father, ſtill continuing in the ſame humble poſture, hugging and kiſſing the Crucifix, was half an hour praying with his hands acroſs his breaſt, and my ſelf joyning with him in thankſgiving to God, for ſo evident a Miracle: after which we aroſe, and continu'd on our way. Thus you have the Relation of *Rodriguez.*

They ſtaid eight days upon the Iſland, and afterwards ſet ſail for *Roſalao*; where *Xavier* Preach'd at his firſt coming, as he had done at *Baranura.* But the Idolaters who Inhabited theſe two Iſlands, being extreamly vicious, altogether brutal, and having nothing of humane in them, beſides the figure, gave no credit to his words, and one only man amongſt them, more reaſonable than all the reſt, believ'd in *Jeſus Chriſt.* Inſomuch, that the Holy Apoſtle, at his departure from *Roſalao*, took off his Shoos, and ſhook off the duſt, that he might not carry any thing away with him, which belong'd to that execrable Land.

Truly

Truly ſpeaking, the Converſion of that one man was worth that of many. The Saint gave him in Baptiſm his own name of *Francis*, and foretold him that he ſhould dye moſt piouſly, in calling upon the name of *Jeſus*. The Prophecy was taken notice of, which has recommended the fame of this new Convert to Poſterity; and which was not accompliſh'd, till after forty years. For this Chriſtian, forſaking his barbarous Iſland, and turning Souldier, ſerv'd the *Portugueſe*, on divers occaſions, 'till in the year 1588, he was wounded to death in a Battel given by *Don Sancho Vaſconcellos*, Governour of *Amboyna*, who made War with the *Saracen Hiamo*. *Francis* was carried off, into the Camp, and many, as well *Indians* as *Portugueſe*, came about him, to ſee the accompliſhment of the Prediction, made by the bleſſed *Francis Xavier*. All of them beheld the Souldier dying, with extraordinary ſigns of Piety, and crying without ceaſing, *Jeſus aſſiſt me*.

He foretells the holy death of a new Convert.

The Iſland of *Ulate*, which is better Peopled, and leſs Salvage, than thoſe of *Baranura*, and *Roſalao*, was not ſo deaf nor ſo rebellious to the voice of the holy man. He found it all in arms, and the King of it beſieg'd, in his Town, ready

He goes to the Iſland of Ulate *and the Miracle there wrought by him.*

to be ſurrender'd, neither through want of courage, nor of Defendants, but of Water. Becauſe the enemy had cut off the Springs, and there was no likelyhood of Rain; inſomuch, that during the great heats, both Men and Horſes, were in danger of periſhing by thirſt.

The opportunity appear'd favourable to Father *Xavier*, for gaining the vanquiſh'd Party to *Jeſus Chriſt*, and perhaps all the Conquerours. Full of a noble confidence in God, he found means to get into the Town, and being preſented to the King, offer'd to ſupply him with what he moſt wanted. *Suffer me*, ſaid he, *to erect a Croſs, and truſt in the God, whom I come to declare to you. He is the Lord and Governour of Nature, who, when ever he pleaſes, can open the Fountains of Heaven, and water the Earth. But in caſe the Rain ſhould deſcend upon you, give me your promiſe, to acknowledge his power, and that you, with your Subjects, will receive his Law.* In the extremity to which the King was then reduc'd, he conſented readily to the Father's conditions, and alſo oblig'd himſelf on the publick faith, to keep his word, provided *Xavier* fail'd not on his part, of the promis'd Bleſſing. Then *Xavier* cauſing a great Croſs to be made, ſet it

it up, on the higheſt ground of all the Town, and there, on his knees, amongſt a crowd of Souldiers, and Men, Women, and Children, attracted by the novelty of the ſight, as much as by the expected ſuccour; he offer'd to God the death of his only Son, and pray'd him, by the merits of that Crucify'd Saviour who had pour'd out his blood for the ſake of all Mankind, not to deny a little water, for the Salvation of an Idolatrous People.

Scarcely had the Saint begun his Prayer, when the Sky began to be overcaſt with Clouds, and by that time he had ended it, there fell down Rain in great abundance, which laſted ſo long, 'till they had made a plentiful proviſion of water. The Enemy, now hopeleſs of taking the Town, immediately decamp'd, and the King, with all his People, receiv'd Baptiſm from the hand of Father *Xavier*. He commanded alſo, that all the neighbouring Iſlands who held of him, ſhou'd adore *Chriſt Jeſus*; and engag'd the Saint to go and publiſh the Faith amongſt them. *Xavier* employ'd three months and more, in theſe little voyages; after which returning to *Amboyna*, where he had left his Companion *John Deyro*, to cultivate the new grow-

ing Christianity, and where he left him also for the same intention, embarqu'd on a *Portugueſe* Vessel, which was setting Sail for the *Molucca's*.

He goes to the Molucca's.

That which is commonly call'd by the name of the *Molucca's*, is a Country on the Oriental Ocean, divided into many little Islands, scituate near the Equator, exceeding fruitful in Cloves, and famous for the Trade of Spices. There are five principal Islands of them, *Ternate*, *Tidor*, *Motir*, *Macian*, and *Bacian*. The first of these, is a degree and half distant from the Equinoctial, to the North, the rest follow in the order above nam'd; and all five are in sight of one another. These are those celebrated Islands, concerning which *Ferdinand Magellan* rais'd so many disputes amongst the Geographers, and so many quarrels betwixt *Spain* and *Portugal*. For the *Portugueſe* having discover'd them from the East, and the *Spaniards* from the West, each of them pretended to incloſe them, within their Conquests, according to the Lines of Longitude, which they drew.

What happens to him in his way.

Ternate, is the greatest of the *Molucca's*; and it was on that side, that Father *Xavier* took his course. He had a Gulph to pass of ninety Leagues, exceeding

exceeding dangerous, both in regard of the ſtrong Tides, and the uncertain Winds, which are ſtill raiſing Tempeſts though the Sea be never ſo calm. The Ship which carried the Father, was one of thoſe Veſſels, which in thoſe parts are call'd *Caracores*, of a long and narrow built, like Gallies, and which uſe indifferently Sails and Oars. Another Veſſel of the ſame make, carried a *Portugueſe* call'd *John Galvan*, having aboard her all his goods; they ſet out together from *Amboyna*, keeping company by the way, and both of them bound for the Port of *Ternate*.

In the midſt of the Gulph, they were ſurpriz'd with a ſtorm, which parted them ſo far, that they loſt ſight of each other. The *Caracore* of *Xavier*, after having been in danger of periſhing many times, was at length ſav'd, and recover'd the Port of *Ternate*, by a kind of Miracle: As for that of *Galvan*, it was not known what became of her; and the news concerning her, was only brought by an evident Revelation.

The firſt Saints day, when the Father Preach'd to the People, he ſtop'd ſhort in the middle of his diſcourſe, and ſaid after a little pauſe, *Pray to God for the Soul of* John Galvan, *who is drown'd in*

the Gulph. Some of the Audience, who were friends of *Galvan*, and intereſſed in the *Caracore*, ran to the Mariners, who had brought the Father, and demanded of them, if they knew any certain news, of this tragical adventure? They anſwer'd, that they knew no more, than that the ſtorm had ſeparated the two Veſſels. The *Portugueſes* recover'd courage at thoſe words, and imagin'd that Father *Francis* had no other knowledge than the Seamen. But they were ſoon undeceiv'd by the teſtimony of their own eyes, for three days after they ſaw waſh'd on the ſhore, the Corps of *Galvan*, and the wreck of the Veſſel, which the Sea had thrown upon the Coaſt.

He declares to the People the death of John Araus.

Very near this time, when *Xavier* was ſaying Maſs, turning to the People to ſay the *Orate Fratres*, he added, pray alſo for *John Araus*, who is newly dead at *Amboyna*. They who were preſent, obſerv'd punctually the day and hour, to ſee, if what the Father had ſaid, wou'd come to paſs; ten or twelve days after, there arriv'd a Ship from *Amboyna*, and the truth was known not only by divers Letters, but confirm'd alſo by a *Portugueſe*, who had ſeen *Araus* dye at the ſame moment, when *Xavier* exhorted the People to pray to God, to reſt his Soul.

Soul. This *Araus*, was the Merchant, which refus'd to give Wine for the ſuccour of the Sick, in the *Spaniſh* Fleet, and to whom the Saint had denounc'd a ſudden death. He fell ſick after *Xavier*'s departure, and having neither Children nor Heirs, all his Goods were diſtributed amongſt the poor, according to the cuſtom of the Country.

He makes many Converts at Ternate.

The Shipwrack of *Galvan*, and the death of *Araus*, gave great Authority to what they had heard at *Ternate*, concerning the Holineſs of Father *Francis*, and from the very firſt, gain'd him an exceeding Reputation. And indeed it was all neceſſary, I ſay not for the reformation of Vice in that Country, but to make him even heard with Patience by a diſſolute people, which committed without ſhame, the moſt enormous crimes, and ſuch as Modeſty forbids to name.

To underſtand how profitable the Labours of Father *Xavier* were to thoſe of *Ternate*, 'tis ſufficient to tell what he has written himſelf. *That of an infinite number of debauch'd perſons living in that Iſland, when he landed there, all excepting two, had laid aſide their wicked courſes, before his departure. The deſire of Riches was extinguiſh'd with the love of Pleaſures. Reſtitutions were frequently made; and*

such abundant Alms were given, that the House of Charity, set up for the relief of the necessitous, from very poor, which it was formerly, was put into stock, and more flourishing than ever.

Conversion of a Queen at Ternate.

The change of Manners, which was visibly amongst the Christians, was of no little service to the Conversion of *Saracens* and *Idolaters*. Many of those *Infidels* embrac'd Christianity. But the most illustrious conquest of the Saint, was of a famous *Saracen* Lady, call'd *Neachile Pocaraga*, Daughter to *Almanzor* King of *Tidore*, and Wife to *Boliefe*, who was King of *Ternate*, before the *Portugueſe* had conquer'd the Island. She was a Princess of great Wit and Generosity, but extreamly bigotted to her Sect, and a mortal Enemy to the Christians, that is to say, to the *Portugueſe*. Her hatred to them was justly grounded; for having receiv'd them into her Kingdom, with great civility, and having also permitted them to establish themselves in one part of the Island, for the convenience of their Trade, she was dealt with so hardly by them, that after the death of the King her Husband, she had nothing left her, but the bare Title of a Queen: And by their Intrigues, the three Princes her Sons, lost the Crown, their

heir Liberty, and their Lives. Her unhappy fortune conſtrain'd her to lead a wandring life, from Iſle to Iſle: But Providence, which wou'd accompliſh on her its good deſigns, brought her back at laſt to *Ternate*, about the time when *Xavier* came thither. She liv'd there, in the condition of a private perſon, without Authority, yet with Splendour, and retaining ſtill in her Countenance and Behaviour, ſomewhat of that haughty Air, which the Great ſometimes maintain, even in their Fetters.

The Saint gain'd acceſs to her, and found an opportunity of converſing with her. In his firſt diſcourſe, he gave her a great Idea of the Kingdom of God: yet withal inform'd her, That this Kingdom was not difficult to obtain; and that being once in poſſeſſion of it, there was no fear of being after diſpoſſeſs'd. Inſomuch, that the *Saracen* Princeſs, who had no hopes remaining of ought on Earth, turn'd her thoughts and her deſires towards Heaven. 'Tis true, that as ſhe was indu'd with a great Wit, and was very knowing in the Law of *Mahomet*, there was ſome need of Argumentation; but the Father, ſtill clearing all her doubts, the diſpute only ſerv'd to make her underſtand more certainly the falſeneſs of the

the *Alcoran*, and the truth of the Gospel. She submitted to the Saints Reasons, or rather to the Grace of *Jesus Christ*, and was publickly baptis'd by the Apostle himself, who gave her the name of *Isabella*.

He was not satisfy'd with barely making her a Christian. He saw in her a great stock of Piety, an upright Heart, a tenderness of Mind, inclinations truly great and noble; which he cultivated with admirable care, and set her forward by degrees, in the most sublime and solid ways of a spiritual life: So that *Neachile*, under the conduct of Father *Xavier*, arriv'd to a singular Devotion; that is to say, she grew humble and modest, from disdainful, and haughty as she was, mild to others, and severe to her self, suffering her Misfortunes without complaint of Injuries; united to God, in her Retirements, and not appearing publickly, but to exercise the deeds of Charity to her Neighbour: but more esteem'd and honour'd both by the *Indians* and *Portugueses*, than when she sat upon the Throne, in all the pomp and power of Royalty.

He hears of the Isles del Moro.

During the abode which *Xavier* made in *Ternate*, he heard speak of certain Isles, which are distant from it about sixty Leagues Eastward; and which take their name

name from the Principal, commonly call'd, the Isle *del Moro.* It was reported to him, that those Islanders, *Barbarians* as they were, had been most of them baptis'd, but that the Faith had been aboliſh'd there, immediately after it was introduc'd, and this account he heard of it.

The Inhabitants of *Momoya*, which is a Town in the Isle *del Moro*, wou'd never embrace the Law of *Mahomet*, though all the neighbouring Villages had receiv'd it. And the Prince, or Lord of that Town, who chose rather to continue an Idolater, than to become a *Mahometan*, being moleſted by the *Saracens*, had recourse to the Governour of *Ternate*, who was call'd *Triſtan d'Atayda*, promiſing, that himself and his Subjects wou'd turn Christians, provided the *Portugueſes* wou'd take them into their protection. *Atayda* receiving favourably those Propoſitions of the Prince of *Momoya*, the Prince came in person to *Ternate*, and desir'd Baptiſm; taking then, the name of *John*, in honour of *John* the Third, King of *Portugal.* At his return to *Momoya*, he took along with him a *Portugueſe* Prieſt, call'd *Simon Vaz*, who converted many Idolaters to the Faith. The number of Christians, thus daily increaſing more and more, another Prieſt call'd *Francis Alvarez*, came to

second

ſecond *Vaz*, and both of them labour'd ſo happily in conjunction, that the whole people of *Momoya* renounc'd Idolatry, and profeſs'd the Faith of *Jeſus Chriſt*.

In the mean time the *Portugueſe* Souldiers, whom the Governour of *Ternate* had promis'd to ſend, came from thence to defend the Town, againſt the Enterpriſes of the *Saracens*. But the cruelty which he exercis'd on the Mother of *Cacil Aerio*, Baſtard Son to King *Boliefe*, ſo far exaſperated thoſe Princes and the neighbouring People, that they conſpir'd the death of all the *Portugueſes*, who were to be found in thoſe quarters. The Inhabitants of *Momoya* naturally changeable and cruel, began the Maſſacre by the murther of *Simon Vaz*, their firſt Paſtor; and had kill'd *Alvarez*, whom they purſu'd with flights of Arrows to the Sea-ſide, if accidentally he had not found a Bark in readineſs, which bore him off, all wounded as he was, and ſav'd him from the fury of thoſe Chriſtian *Barbarians*.

The *Saracens* made their advantage of theſe diſorders, and Maſtering *Momoya*, chang'd the whole Religion of the Town. The Prince himſelf was the only Man, who continu'd firm in the Chriſtian Faith, notwithſtanding all their threatning, and the cruel uſage which he receiv'd from

from them. Not long after this, *Antonio Galvan*, that *Portugueſe*, who was ſo illuſtrious for his Prudence, his Valour, and his Piety, ſucceeding to *Triſtan d'Atayda*, in the Government of *Ternate*, ſent to the Iſle *del Moro*, a Prieſt, who was both able and zealous, by whoſe Miniſtry, the people were once more reduc'd into the Fold of *Chriſt*, and the Affairs of the *Infidels* were ruin'd. But this Prieſt remain'd not long upon the Iſland, and the people deſtitute of all Spiritual Inſtructions, return'd ſoon after, through their natural inconſtancy, to their original Barbariſm.

Great endeavours are us'd, to diſſuade the Saint from going to the Iſles del Moro.

In this condition was the Iſle *del Moro*, when it was ſpoken of to Father *Xavier*, and for this very reaſon, he determin'd to go, and preach the Goſpel there, after he had ſtay'd for three Months at *Ternate*. When his deſign was known, all poſſible endeavours were us'd to break it. His Friends were not wanting to inform him, that the Countrey was as hideous as it was barren: That it ſeem'd accurs'd by Nature, and a more fitting Habitation for Beaſts than Men. That the Air was ſo groſs, and ſo unwholeſome, that Strangers cou'd not live in the Countrey. That the Mountains continually vomited flakes of Fire and Aſhes, and that the ground

ground it ſelf, was ſubject to terrible and frequent Earthquakes. And beſides, it was told him, that the people of the Countrey, ſurpaſs'd in cruelty and faithleſſneſs, all the *Barbarians* of the World. That Chriſtianity had not ſoftned their Manners; that they poyſon'd one another; that they fed themſelves with Humane Fleſh; and that when any of their Relations happen'd to die, they cut off his Hands and Feet, of which they made a delicate *Ragou.* That their Inhumanity extended ſo far, that when they deſign'd a ſumptuous Feaſt; they begg'd ſome of their Friends to lend them an old unprofitable Father, to be ſerv'd up to the Entertainment of their Gueſts, with promiſe to repay them in kind, on the like occaſion.

The *Portugueſes*, and *Indians*, who lov'd *Xavier*, added, that ſince thoſe Salvages ſpar'd not their own Countreymen, and their Parents, what wou'd they not do to a Stranger, and an unknown perſon? That they were firſt to be transform'd into Men, before they cou'd be made Chriſtians. And how cou'd he imprint the Principles of the Divine Law into their Hearts, who had not the leaſt ſence of Humanity? Who ſhou'd be his Guide through thoſe thick intangled

intangled Foreſts, where the greateſt part of them were lodg'd, like ſo many wild Beaſts; and when, by rare fortune, he ſhou'd atchieve the taming of them, and even convert them, how long wou'd that Converſion laſt? at the longeſt, but while he continu'd with them. That no Man wou'd venture to ſucceed him in his Apoſtleſhip to thoſe parts, for that was only to be expos'd to a certain death; and that the Blood of *Simon Vaz* was yet ſteaming. To conclude, there were many other Iſles, which had never heard of *Jeſus Chriſt*, and who were better diſpos'd to receive the Goſpel.

Theſe reaſons were accompanied with Prayers and Tears; but they were to no purpoſe, and *Xavier* was ſtedfaſt to his Reſolution. His Friends perceiving they cou'd gain nothing upon him by Intreaties, had recourſe in ſome meaſure to Conſtraint. So far as to obtain from the Governour of *Ternate*, a Decree, forbidding, on ſevere penalties, any Veſſel, to carry the Father to the Iſle *del Moro*.

He complains of thoſe, who make oppoſition to his Voyage to the Iſle del Moro.

Xavier, then reſented this uſage of his Friends, and cou'd not forbear to complain publickly of it. *Where are thoſe people*, ſaid he, *who dare to confine the Power of Almighty God? and have ſo mean an apprehenſion of our Saviour's Love and Grace?*

Grace? Are there any Hearts hard enough to reſiſt the Influences of the Moſt High, when it pleaſes him to ſoften and to change them? can they ſtand in oppoſition to that gentle, and yet commanding force, which can make the dry Bones live, and raiſe up Children to Abraham *from Stones? What ſhall he, who has ſubjected the whole World to the Croſs, by the Miniſtry of the Apoſtles, ſhall he exempt from that ſubjection, this petty corner of the Univerſe? Shall then the Iſle* del Moro *be the only place, which ſhall receive no benefit of Redemption? And when* Jeſus Chriſt *has offer'd to the Eternal Father, all the Nations of the Earth as his Inheritance, were theſe people excepted out of the Donation? I acknowledge them to be very barbarous and brutal, and let it be granted they were more inhumane than they are, 'tis becauſe I can do nothing of my ſelf, that I have the better hopes of them. I can do all things in him who ſtrengthens me, and from whom alone proceeds the ſtrength of thoſe who labour in the Goſpel.*

He added, *That other leſs Salvage Nations, wou'd never want for Preachers: That theſe only Iſles remain'd for him to cultivate, ſince no other Man wou'd undertake them.* In ſequel, ſuffering himſelf to be tranſported with a kind of holy Choler,

ler, *If these Isles,* (pursu'd he) *abounded with precious Woods, and Mines of Gold, the Christians wou'd have the courage to go thither; and all the dangers of the World, wou'd not be able to affright them; they are base and fearful, because there are only Souls to purchase. And shall it then be said, That Charity is less daring than Avarice? You tell me they will take away my life, either by the Sword or Poison; but those are favours too great for such a Sinner as I am to expect from Heaven. Yet I dare confidently say, That whatever torment or death they prepare for me, I am ready to suffer a thousand times more, for the Salvation of one only Soul. If I shou'd happen to die by their Hands, who knows but all of them might receive the Faith? for 'tis most certain, that since the primitive times of the Church, the Seed of the Gospel has made a larger increase in the Fields of Paganism, by the Blood of Martyrs, than by the Sweat of Missioners.*

He concluded his Discourse, by telling them, *That there was nothing really to fear in his undertaking: That God had call'd him to the Isles* del Moro; *and that Man shou'd not hinder him from obeying the Voice of God.* His Discourse made such impressions on their Hearts, that not only the Decree against his passage

was revok'd, but many offer'd themſelves to accompany him in that Voyage, through all the dangers which ſeem'd to threaten him.

He goes for the Iſle del Moro; *and writes to* Rome.

Having thus diſ-ingag'd himſelf, from all the incumbrances of his Voyage, he imbark'd with ſome of his Friends, paſſing through the Tears of the people, who attended him to the Shore, without expectation of ſeeing him again. Before he ſet ſail, he wrote to the Fathers of the Company at *Rome*, to make them acquainted with his Voyage.

The Country, whither I go, (ſays he in his Letter) *is full of danger, and terrible to Strangers by the barbarity of the Inhabitants, and by their uſing divers Poiſons, which they mingle with their Meat and Drink. And 'tis from hence, that Prieſts are apprehenſive of coming to inſtruct them. For my ſelf, conſidering their extreme neceſſity, and the duties of my Miniſtry, which oblige to free them from Eternal Death, even at the expence of my own Life; I have reſolv'd to hazard all, for the Salvation of their Souls. My whole confidence is in God, and all my deſire is to obey, as far as in me lies, the word of* Jeſus Chriſt; He who is willing to ſave his Life ſhall loſe it, and he who will loſe it for my ſake, ſhall find it. *Believe me,*

dear

dear Brethren, though this Evangelical Maxime in general is easily to be understood, when the time of Practising it calls upon us, and our business is to dye for God, as clear as the Text seems, it becomes obscure; and he only can compass the understanding of it, to whom God by his mercy has explain'd it. For then it will be seen how frail and feeble is humane nature. Many here, who love me tenderly, have done what possibly they cou'd to divert me from this Voyage; and seeing that I yielded not to their requests, nor to their tears, wou'd have furnish'd me with Antidotes. But I wou'd not take any, lest by making provision of Remedies, I might come to apprehend the danger: and also, because, having put my Life into the hands of Providence, I have no need of preservatives from death. For it seems to me, that the more I shou'd make use of remedies, the less assurance I shou'd repose in God.

God reveals to to him, what is doing in a distant Island.

They went off with a favourable wind, and had already made above an hundred and fourscore miles, when *Xavier* on the sudden, with a deep sigh, cried out, *Ah Jesus, how they Massacre the poor People!* saying these words, and oftentimes repeating them, he had turn'd his countenance, and fix'd his eyes towards a certain part of the Sea. The Mariners and

Paſſengers affrighted, ran about him, enquiring what Maſſacre he meant; becauſe for their part, they cou'd ſee nothing. But the Saint was raviſh'd in Spirit, and in this extaſie, God had impower'd him to ſee this ſad ſpectacle.

He was no ſooner come to himſelf, than they continu'd preſſing him, to know the occaſion of his ſighs and cryes. But he, bluſhing for the words which had eſcap'd him in his tranſport, wou'd ſay no more, but retir'd to his Devotions. It was not long before they beheld with their own eyes, what he refus'd to tell them; having caſt Anchor before an Iſle, they found on the ſhore the Bodies of eight *Portugueſes*, all bloody, and then comprehended, that thoſe unhappy creatures, had mov'd the compaſſion of the holy man. They bury'd them in the ſame place, and erected a Croſs over the grave; after which they purſu'd their Voyage, and in little time arriv'd at the Iſle *del Moro*.

He arrives at del Moro, *the condition in which he found it.*

When they were come on ſhore, *Xavier* went directly on to the next Village, the greateſt part of the Inhabitants were Baptis'd; but there remain'd in them only a confus'd notion of their Baptiſm: and their Religion was nothing more, than a mingle of *Mahometaniſm* and Idolatry.

The

The *Barbarians* fled, at the ſight of the ſtrangers, imagining they were come to revenge the death of the *Portugueſe*, whom they had kill'd the precedent years. *Xavier* follow'd them, into the thickeſt of their Woods; and his countenance full of mildneſs, gave them to believe, that he was not an Enemy who came in ſearch of them. He declar'd to them the motive of his Voyage; ſpeaking to them in the *Malaya* Tongue. For though in the Iſle *del Moro*, there were great diverſity of Languages, inſomuch that thoſe of three Leagues diſtance, did not underſtand each other in their Iſland Tongues, yet the *Malaya* was common to them all.

He gains the Inhabitants of the Iſle del Moro.

Notwithſtanding, the roughneſs and barbarity of theſe Iſlanders, neither of thoſe qualities were of proof againſt the winning and ſoft behaviour of the Saint. He brought them back to their Village, uſing all expreſſions of kindneſs to them by the way; and began his work, by ſinging aloud, the Chriſtian Doctrine, through the ſtreets. After which he expounded it to them, and that in a manner ſo ſuitable to their barbarous conceptions, that it paſs'd with eaſe into their underſtanding.

By this means he reſtor'd thoſe Chriſtians to the Faith, who had before forſaken it: and brought in to it thoſe Idolaters, who had refus'd to embrace it, when it was Preach'd to them by *Simon Vaz*, and *Francis Alvarez*. There was neither Town nor Village, which the Father did not viſit; and where thoſe new Converts, did not ſet up Croſſes, and build Churches. *Tolo*, the chief Town of the Iſland, Inhabited by twenty five thouſand Souls, was entirely converted, together with *Momoya*.

Thus the Iſle *del Moro*, was now to the Holy Apoſtle the Iſland of * *Divine Hope*, as he deſir'd it thenceforth to be nam'd. Both becauſe thoſe things which were there accompliſh'd, by God himſelf, in a miraculous manner, were beyond all humane hope and expectation; and alſo becauſe the fruits of his labours, ſurpaſs'd the hopes which had been conceiv'd of them, when his friends of *Ternate*, wou'd have made him fear, that his Voyage wou'd prove unprofitable.

* *Divina Eſperança.*

To engage theſe new Chriſtians, who were groſs of apprehenſion, in the practice of a holy life, he threaten'd them with Eternal Puniſhments, and made them ſenſible of what Hell was, by thoſe dreadful Objects which they had before their

He ſpeaks to them of Hell.

th n eyes. For ſometimes, he led them to the brink of thoſe Gulphs, which ſhot out of their bowels, vaſt maſſes of burning Stones, into the air, with the noiſe and fury of a Cannon; and at the view of thoſe Flames which were mingl'd with a dusky ſmoak, that obſcur'd the day, he explain'd to them the nature of thoſe pains, which were prepar'd in an Abyſs of fire, not only for *Idolaters* and *Mahometans*, but alſo for the true Believers, who liv'd not according to their Faith. He even told them the gaping mouths of thoſe flaming Mountains were the breathing places of Hell, as appears by theſe following words, extracted out of one of his Letters, on that ſubject, written to his Brethren at *Rome* —— *It ſeems, that God himſelf, has been pleas'd in ſome meaſure to diſcover the habitation of the Damn'd, to People who had otherwiſe no knowledge of him.*

He exhorts them to repentance.

During their great Earthquakes, when no man cou'd be ſecure in any place, either in his houſe, or abroad in the open air, he exhorted them to penitence; and declar'd to them that thoſe extraordinary accidents were caus'd, not by the Souls of the dead, hidden under ground, as they imagin'd, but by the Devils who were deſirous to deſtroy

them, or by the Omnipotent hand of God, who adds activity to natural Causes, that he may imprint more deeply in their hearts, the fear of his justice and his wrath.

He says Mass in the midst of an Earthquake.

One of those wonderful Earthquakes happen'd on the 29*th.* of *September*, on that day, consecrated to the honour of St. *Michael*, the Christians were assembled in great numbers, and the Father said Mass. In the midst of the Sacrifice, the Earth was so violently shaken, that the People ran in a hurry out of the Church. The Father fear'd lest the Altar might be overthrown, yet he forsook it not, and went through with the Celebration of the Sacred Mysteries, thinking, as he said himself, that the blessed Arch-Angel, at that very time was driving the Devils of the Island down to Hell; and that those Infernal Spirits made all that noise and tumult, out of the indignation which they had, to be banish'd from that place, where they had held dominion for so many Ages.

He is admir'd by the Barbarians.

The undaunted resolution of Father *Xavier* amaz'd the *Barbarians*, and gave them to believe, that a man who remain'd immoveable, while the Rocks and Mountains trembled, had something in

in him of Divine. But that high Opinion, which moſt of them had conceiv'd of him, gave him an abſolute Authority over them. And with the aſſiſtance of Gods grace, which operated in their Souls, while he was working by outward means, he made ſo total a Change in them, that they who formerly, in reſpect of their manners, were like Wolves and Tygers, now became tractable and mild, and innocent as Lambs.

He is perſecuted by a cruel and ſalvage People.

Notwithſtanding this, there were ſome amongſt them who did not diveſt themſelves fully and at once of their natural Barbarity; either to ſignifie that Divine Grace, how powerful ſoever, does not work all things in a man it ſelf alone, or to try the patience of the Saint. The moſt rebellious to Gods Spirit, were the *Javares*; a rugged and inhumane People, who inhabit only in Caves, and in the day time roam about the Foreſts. Not content with not following the inſtructions of the Father, they laid divers ambuſhes for him; and one day, while he was explaining the Rules of Morality to them out of the Goſpel, by a River ſide, provok'd by the zeal, wherewith he condemn'd their diſſolute manners, they caſt ſtones at him, with deſign to kill him. The *Barbarians* were

on

on the one ſide of him, and the River on the other; which was broad and deep: Inſomuch, that it was in a manner impoſſible for *Xavier* to eſcape the fury of his Enemies: but nothing is impoſſible to a man whom Heaven protects. There was lying on the bank a great beam of wood; the Saint puſh'd it without the leaſt difficulty into the water, and placing himſelf upon it, was carried in an inſtant to the other ſide, where the ſtones which were thrown, cou'd no longer reach him.

His ſufferings in the Iſle del Moro; *and the conſolations which he there receiv'd.*

For what remains, he endur'd in this barren and inhoſpitable Country, all the miſeries imaginable, of hunger, thirſt, and nakedneſs. But the comforts which he receiv'd from Heaven, infinitely ſweeten'd all his Labours; which may be judg'd, by the Letter he wrote to Father *Ignatius*. For after he had made him a faithful deſcription of the place; *I have*, ſaid he, *given you this account of it, that from thence you may conclude, what abundance of Cœleſtial Conſolations I have taſted in it. The dangers to which I am expos'd, and the pains I take for the intereſt of God alone, are the inexhauſtible Springs of Spiritual Joys: inſomuch that theſe Iſlands, bare of all worldly neceſſaries, are the places in the World, for a*

man

man to lose his sight with the excess of weeping, but they are tears of joy. For my own part, I remember not ever to have tasted such interiour delights; and these Consolations of the Soul, are so pure, so exquisite, and so perpetual, that they take from me all sence of my Corporeal Sufferings.

He goes for Goa; *and the reason that induc'd him.*

Xavier continu'd for three Months in the Isle *del Moro*: after which he repass'd to the *Molucca's*, with intention from thence to Sail to *Goa*. Not onely, that he might draw out Missioners from thence, to take care of the new Christianity, which he had planted in all those Isles, and which he alone was not sufficient to cultivate, but also to provide for the affairs of the Company, which daily multipli'd in this new World.

He returns to Ternate.

Being arriv'd at *Ternate*, he lodg'd by a Chappel, which was near the Port, and which, for that reason, is call'd *our Lady of the Port*. He thought not of any long stay in that place, but only 'till the Ship which was intended for *Malacca*, shou'd be ready to set out. The Christians, more glad of his return, because they had despair'd of seeing him again, beg'd of him to continue longer with them, because *Lent* was drawing near;

near; and that he must however stay all that Holy time, in the Island of *Amboyna*, for the proper season of Navigation to *Malacca*. The Captain of the Fortress of *Ternaet*, and the Brotherhood of the *Mercy*, ingag'd themselves to have him conducted to *Amboyna*, before the setting out of the Ships. So that *Xavier* cou'd not deny those People, who made him such reasonable propositions; and who were so desirous to retain him, to the end they might profit by his presence, in order to the Salvation of their Souls.

His proceedings at Ternate.

He remain'd then almost three Months in *Ternate*; hearing Confessions day and night, Preaching twice on Holy-days, according to his custome; in the Morning to the *Portugueses*, in the Afternoon to the Islanders newly converted. Catechising the Children every day in the week, excepting *Wednesday* and *Friday*, which he set apart for the instruction of the *Portugese* Wives. For seeing those Women, who were either *Mahometans* or *Idolaters* by birth, and had only receiv'd Baptism in order to their Marrying with the *Portugueses*, were not capable of profiting by the common Sermons, for want of sufficient understanding in the Mysteries and Maximes

imes of Christianity; he undertook to expound to them the *Articles of Faith*, the *Commandments*, and other Points of Christian Morality. The time of *Lent* was pass'd in these Exercises of Piety, and Penitence, which fitted them for the Blessed Sacrament at *Easter*. All People approach'd the Holy Table, and celebrated that Feast with renew'd Fervour, which resembled the Spirit of Primitive Christianity.

He endeavours the Conversion of the King of Ternate.

But the chief Employment of Father *Xavier*, was to endeavour the Conversion of the King of *Ternate*; commonly call'd King of the *Molucca's*. This *Saracen* Prince, whose name was *Cacil Aerio*, was Son to King *Boleife*, and his Concubine, a *Mahometan*, and Enemy to the *Portugueſe*, whom *Triſtan d'Atayda* Governour of *Ternate*, and Predeceſſour of *Antonio Galvan*, caus'd to be thrown out of a Window, to be reveng'd of her. This unworthy and cruel usage, might well exasperate *Cacil*; but fearing their power who had affronted him in the person of his Mother, and having the violent death of his Brothers before his eyes, he curb'd his resentments, and broke not out into the least complaint. The *Portugueſe* mistrusted this over-acted moderation, and affected silence; and according

according to the Maxim of thoſe Polititians, who hold, that they who do the injury ſhou'd never pardon, they us'd him afterwards as a Rebel, and an Enemy, upon very light conjectures. *Jordan de Treïtas*, then Governour of the Fortreſs of *Ternata*, a man as raſh and imprudent, as *Galvan* was moderate and wiſe, ſeiz'd the perſon of the Prince, ſtript him of all the Ornaments of Royalty, and ſent him Priſoner to *Goa*, in the year 1546, with the *Spaniſh Fleet*, of which we have formerly made mention.

The Cauſe having been examin'd, in the Soveraign Tribunal of *Goa*, there was found nothing to condemn, but the injuſtice of *Treïtas*: *Cacil* was declar'd innocent; and the new Vice-Roy of the *Indies*, *Don John de Caſtro*, ſent him back to *Ternata*, with Orders to the *Portugueſes*, to re-place him on the Throne, and pay him ſo much the more reſpect, by how much more they had injur'd him. As for *Treïtas*, he loſt his Government, and being recall'd to *Goa*, was Impriſon'd as a Criminal of State.

The King of *Ternata* was newly reſtor'd, when *Xavier* came into the Iſle for the ſecond time. King *Tabarigia*, Son of *Boleiſe*, and Brother to *Cacil*, had

had ſuffer'd the ſame ill fortune, ſome years before. Being accus'd of Felony, and having been acquitted at *Goa*, where he was Priſoner, he was alſo ſent back to his Kingdom, with a ſplendid Equipage; and the equity of the Chriſtians ſo wrought upon him, that he became a Convert before his departure.

Xavier was in hope, that the example of *Tabarigia*, wou'd make an impreſſion on the Soul of *Cacil*, after his reſtoration; at leaſt if any care were taken of inſtructing him. And the hopes of the Saint, ſeem'd not at the firſt to be ill grounded. For the *Barbarian* King receiv'd him with all civility, and was very affectionate to him, inſomuch that he cou'd not be without his company. He heard him ſpeak of God, whole hours together; and there was great appearance, that he wou'd renounce the *Mahometan* Religion.

What hinder'd the King of Ternata's *Converſion.*

But the ſweet Enchantments of the Fleſh, are often an invinſible obſtacle to the grace of Baptiſm. Beſides a vaſt number of Concubines, the King of *Ternata*, had an hundred Women in his Palace, who retain'd the name and quality of Wives. To confine himſelf to one, was ſomewhat too hard to be digeſted by him. And when the Father endeavour'd

endeavour'd to perſwade him that the Law of God, did abſolutely command it. He reaſon'd on his ſide, according to the Principles of his Sect, and refin'd upon it in this manner. *The God of the Chriſtians and of the* Saracens *is the ſame God: why then ſhou'd the Chriſtians be confin'd to one only Wife, ſince God has permitted the* Saracens *to have ſo many.*

Yet ſometimes he chang'd his Language; and ſaid that he wou'd not loſe his Soul, nor the friendſhip of Father *Xavier*, for ſo ſmall a matter. But, in concluſion, not being able to contain himſelf, within the bounds of Chriſtian purity, nor to make the Law of *Jeſus Chriſt* agree with that of *Mahomet*; he continu'd fix'd to his pleaſures, and obſtinate in his errours. Only he ingag'd his Royal word, that in caſe the *Portugueſes*, wou'd inveſt one of his Sons in the Kingdom of the Iſles *del Moro*, he wou'd on that condition receive Baptiſm.

Father *Xavier* obtain'd from the Vice-Roy of the *Indies*, what ever the King of *Ternate* had deſir'd; but the *Barbarian*, far from keeping his promiſe, began from thence-forward a cruel Perſecution againſt his Chriſtian Subjects. And the firſt ſtrokes of it, fell on the Queen *Neachile*, who was diſpoſſeſs'd of all

all her Lands, and reduc'd to live in extream poverty, during the remainder of her days. Her Faith ſupported her in theſe new misfortunes: And father *Xavier*, who had baptis'd her, gave her ſo well to underſtand, how happy it was to loſe all things, and to gain *Chriſt*, that ſhe continually gave thanks to God, for the total overthrow of her Fortune.

He labours with great fruit, in the Court of Ternate.

In the mean time, the Labours of the Saint, were not wholly unprofitable in the Court of *Ternate*. He converted many perſons of the Blood Royal; and amongſt others, two Siſters of the Prince, who preferr'd the quality of Chriſtians, and Spouſes of *Chriſt Jeſus*, before all earthly Crowns; and choſe rather to ſuffer the ill uſage of their Brother, than to forſake their Faith.

He leaves to the Iſlanders a Chriſtian Inſtruction, written with his own Hand.

Xavier, ſeeing the time of his departure drawing near, compos'd, in the *Malaya* Tongue, a large Inſtruction, touching the Belief and Morals of Chriſtianity. He gave the People of *Ternate* this Inſtruction written in his own Hand, that it might ſupply his place during his abſence. Many Copies were taken of it, which were ſpred about the neighbouring Iſlands, and even through the Countries of the *Eaſt*. It was read on Holidays, in the publick Aſſemblies; and the Faith-

ful liſten'd to it, as coming from the Mouth of the holy Apoſtle.

Beſides this, he choſe out, ſome vertuous young Men, for his Companions in his Voyage to *Goa*, with deſign to breed them in the Colledge of the Company, and from thence ſend them back to the *Moluccas*, there to preach the Goſpel. Theſe things being thus order'd, and the *Caracore*, which was to carry him to *Amboyna*, in a readineſs, it was in his thoughts to depart by night, in the moſt ſecret manner that he cou'd, not to ſadden the Inhabitants, who cou'd not hear of his going from them, without a ſenſible affliction. But whatſoever precautions he took, he cou'd not ſteal away without their knowledge. They follow'd him in Crowds to the Shore, Men, Women and Children, gathering about him, lamenting his loſs, begging his Bleſſing, and beſeeching him, with Tears in their Eyes, *That ſince he was reſolv'd on going he wou'd make a quick return.*

The Counſel he gave the Ternatines *at parting.*

The holy Man was not able to bear theſe tender farewels without melting into Tears himſelf. His Bowels yern'd within him for his dear Flock: and ſeeing what affection thoſe people bore him, he was concern'd leſt his abſence might prejudice their ſpiritual welfare. Yet reaſſuring

reaſſuring himſelf, by conſidering the Providence of God which had diſpos'd of him another way; he enjoin'd them to meet in publick every day, at a certain Church, to make Repetition of the Chriſtian Doctrine, and to excite each other to the practice of Vertue. He charg'd the new Converts to learn by Heart the Expoſition of the *Apoſtles Creed*, which he had left with them in Writing: But that which gave him the greateſt comfort, was, that a Prieſt, who was there preſent, promis'd him, to beſtow two hours every day, in inſtructing the People; and once a week to perform the ſame to the Wives of the *Portugueſes*, in expounding to them the Articles of Faith, and informing them concerning the uſe of the Sacraments.

After theſe laſt words, Father *Xavier* left his well-belov'd Children in *Jeſus*, and immediately the Ship went off. At that inſtant, an univerſal cry was rais'd on the Shore; and that laſt adieu went even to the Heart of Father *Xavier*.

Being arriv'd at *Amboyna*, he there found four *Portugueſe* Veſſels, wherein were only Mariners and Souldiers, that is to ſay, a ſort of people, ill inſtructed in the duties of Chriſtianity, and little accuſtom'd to put them in practice, in

the continual hurry of their life. That they might profit by that leiſure, which they then enjoy'd, he ſet up a ſmall Chappel on the Sea-ſide, where he convers'd with them, ſometimesſingle, ſometimes in common, concerning their eternal welfare. The Diſcourſes of the Saint, brought over the moſt debauch'd amongſt them; and one Souldier, who had been a *Libertine* all his life, dy'd with ſuch evident ſigns of true Contrition, that being expir'd, Father *Xavier* was heard to ſay, *God be prais'd who has brought me hither, for the Salvation of that Soul:* which caus'd people to believe, That God Almighty had made a Revelation of it to him.

He renews his Labours at Amboyna.

By the ſame ſupernal illumination, he ſaw in ſpirit, one whom he had left in *Ternate* in the vigour of health, now expiring in that place: for preaching one day, he broke off his Diſcourſe ſuddenly, and ſaid to his Auditours, *Recommend to God* James Giles, *who is now in the agony of death*; the news of his death, came not long after, which entirely verify'd the words of *Xavier*.

He is endu'd with the Supernatural Knowledge of ſome things.

The four Ships, continu'd at *Amboyna*, but twenty days; after which they ſet Sail towards *Malacca*. The Merchant-Ship, which was the beſt equipp'd, and ſtrongeſt

ſtrongeſt of them, invited the Saint to imbark in her, but he refus'd, out of the horrour which he had for thoſe enormous Crimes, which had been committed in her. And turning to *Gonſalvo Fernandez*; *This Ship*, ſaid he, *will be in great danger, God deliver you out of it.* Both the Prediction and the Wiſh of the Saint were accompliſh'd; for the Ship at the paſſage of the Streight of *Saban*, ſtruck againſt a hidden Rock, where the Iron-work of the Stern was broken; and little wanted, but that the Veſſel had been alſo ſplit; but ſhe eſcap'd that danger, and the reſt of the Voyage was happily perform'd.

The Father ſtaying ſome few days longer on the Iſle, viſited the ſeven Chriſtian Villages which were there; caus'd Croſſes to be ſet up in all of them, for the Conſolation of the Faithful; and one of theſe Croſſes, in proceſs of time, became famous for a great Miracle, of which the whole Country was witneſs.

A Croſs erected by Xavier *becomes famous.*

There was an extream drought, and a general dearth was apprehended. Certain Women, who before their Baptiſm were accuſtom'd to uſe Charms for Rain, being aſſembl'd round about an Idol, ador'd the Devil, and perform'd all the Magick Ceremonies; but their Enchant-

ments were of no effect. A devout Christian Woman, knowing what they were about, ran thither, and having sharply reprehended those impious Creatures; *As if*, said she, *having a Cross so near us we had no expectations of succour from it! and that the holy Father had not promis'd us, That whatsoever we pray'd for at the foot of that Cross, shou'd infallibly be granted.* Upon this she led those other Women towards a River-side, where *Xavier* had set up a Cross with his own Hands, and falling down with them before that sacred sign of our Salvation, she pray'd our Saviour, to give them Water, to the shame and confusion of the Idol. At the same moment the Clouds began to gather on every side, and the Rain pour'd down in great abundance. Then, all in Company they ran to the *Pagod*, pull'd it down, and trampled it under their Feet; after which they cast it into the River, with these expressions of contempt, *That though they cou'd not obtain from him one drop of Water, they wou'd give him enough in a whole River.*

The constancy of the Christians in Amboyna.

A Faith thus lively, answer'd the hopes which the Saint had conceiv'd, of the Faithful of *Amboyna*. He compar'd them sometimes, to the Primitive

tive Christians; and believ'd their constancy was of proof against the cruelty of Tyrants. Neither was he deceiv'd in the judgement he made of them: and they shew'd themselves, when the *Javeses*, provok'd, by their renouncing the Law of *Mahomet*, came to invade their Island. While the *Saracene* Army destroy'd the Country, six hundred Christians retir'd into a Castle, where they were presently besieg'd. Though they were to fear all things, from the fury of the *Barbarians*, yet what they only apprehended, was that those Enemies of *Jesus Christ*, might exercise their malice against a Cross, which was rais'd in the midst of all the Castle; and which Father *Xavier* had set up with his own hands.

To preserve it therefore, inviolable from their attempts; they wrapt it up in Cloath of Gold, and buried it in the bottom of the Ditch.

After they had thus secur'd their treasure, they open'd the gate to the Unbelievers, who knowing what had been done by them, ran immediately in search of the Cross, to revenge upon it the contempt which had been shown to *Mahomet*. But not being able to find it, they turn'd all their fu-

ry upon thoſe who had conceal'd it, and who wou'd not diſcover where it was.

Death, ſeem'd to have been the leaſt part of what they ſuffer'd. The *Mahometan* Souldiers cut off one Man's Leg, another's Arm, tore out this Man's eyes, and the others tongue. So, the Chriſtians dyed by degrees; and by a ſlow deſtruction; but without drawing one ſigh, or caſting out a groan, or ſhewing the leaſt apprehenſion; ſo ſtrongly were they ſupported in their Souls, by the all-powerfull grace of *Jeſus Chriſt*, for whom they ſuffer'd.

Xavier at length parted from *Amboyna*; and probably it was then, if we conſider the ſequel of his Life, that he had the opportunity of making the Voyage of *Macaſſar*.

For though it be not certainly known, at what time he viſited that great Iſland, nor the fruit which his Labours there produc'd; 'tis undoubted that he has been there; and in confirmation of it, we have, in the proceſs of his Canonization, the juridical Teſtimony of a *Portugueſe* Lady, of *Malacca*, call'd *Jane Melo*; who had many times heard from the Princeſs *Eleonor*, Daughter to the King

King of *Macaſſar*, that the Holy Apoſtle, had Baptis'd the King her Father, the Prince her Brother, and a great number of their Subjects.

But at whatſoever time he made this Voyage, he return'd to *Malacca*, in the Month of *July*, in the year 1547.

The End of the Third Book.

THE

THE LIFE OF St. FRANCIS XAVIER.

BOOK IV.

He arrives at Malacca ; *and there meets three Missioners of the Company.*

Xavier found at *Malacca*, three Missioners of the Company, who were going to the *Molacca's*, in obedience to the Letters he had written. These Missioners were *John Beyra*, *Nugnez Ribera*, and *Nicholas Nugnez*, who had not yet receiv'd Priests Orders. *Mansilla* came not with them, though he had precise orders for it: Because he rather chose to follow his own Inclinations, in labouring where he was,

was, than the command of his Superiour, in forſaking the work upon his Hands; but his diſobedience coſt him dear: *Xavier* expell'd him out of the Society; judging that an ill Brother wou'd do more hurt, than a good Labourer wou'd profit the Company.

Theſe three Miſſioners above mention'd, had been brought to the *Indies* in the Fleet, by *Don Perez de Pavora*, with ſeven other Sons of *Ignatius*; part of whom was already left at *Cape Comorine*, and the Fiſhing Coaſt, to culvitate thoſe new Plants of Chriſtianity, which were ſo belov'd by Father *Xavier*: Now the Ships which were bound for the *Molucca's*, being not in a readineſs to ſail before the end of *Auguſt*, *Beyra*, *Ribera* and *Nugnez* had all the intermediate time, which was a month, to enjoy the Company of the Saint, in which ſpace they were form'd by him, for the Apoſtolick Function. For himſelf, he remain'd four months at *Malacca*, in expectation of a Ship to carry him to *Goa*; and during all that time, was taken up with continual ſervice of his Neighbour.

His conduct with John Deyro.

He had brought with him from *Amboyna*, his old Companion *John Deyro*. Though *Deyro* was in his attendance, yet he was not a Member of the Society; for

for the cauſes already ſpecify'd, and deſerv'd not to be of it, for thoſe which follow. Some rich Merchants having put into his Hands a ſum of Money, for the ſubſiſtance of the Father, he conceal'd it from him. *Xavier*, who liv'd only on the Alms which were daily given him, and who hated Money as much as his Companion lov'd it, look'd on this Action of *Deyro*, as an injury done to Evangelical Poverty, and the reſentment which he had of it, caus'd him to forget his uſual mildneſs to Offenders. Not content to make him a ſharp reprimand, he confin'd him to a little deſart Iſle not far diſtant from the Port; enjoyning him, not only continual Prayer, but faſting upon Bread and Water, till he ſhou'd of his own accord recal him. *Deyro* who was of a changeable, and eaſy temper, neither permanent in good, nor fix'd in ill, obey'd the Father, and liv'd exactly in the method which was preſcrib'd.

Deyro *has a Viſion, which God reveals to* Xavier.

He had one night a Viſion, whether awake or ſleeping has not been decided by the juridical Informations of the Fathers life. It ſeem'd to him, that he was in a fair Temple, where he beheld the bleſs'd Virgin, on a Throne all glittering with precious Stones. Her Countenance appear'd

pear'd ſevere, and he, making his approaches to her, was rejected with indignation, as unworthy to be of the Company of her Son. After which ſhe aroſe from the Throne, and then all things diſappear'd. *Deyro* being recall'd from his ſolitude ſome time after, ſaid nothing of his Viſion to Father *Xavier*, to whom God had reveal'd it. He even deny'd boldly to have ſeen any, though the Father repeated it to him, with all the Circumſtances. *Xavier*, more ſcandaliz'd than ever with this procedure of *Deyro*, refus'd all farther communication, with a Man, who was intereſſed, and unſincere. He rid his Hands of him, but withal foretold him, *That God wou'd be ſo gracious to him, as to change his evil inclinations, and that hereafter he ſhou'd take the Habit of St.* Francis. Which was ſo fully accompliſh'd, that when the Informations were taken in the *Indies*, concerning the Holineſs and Miracles of *Xavier*, *Deyro* then wore the Habit of St. *Francis*, and liv'd a moſt religious life.

The Actions of the Saint at Malacca.

After the three Miſſioners were gone for the *Molucca's*, *Xavier* alone bore the whole burden of the work. The knowledge which the *Portugueſes* and *Indians* had of his Holineſs, made all Men deſirous of treating with him, concerning the

the buſineſs of their Conſcience. Not being able to give audience to all, many of them were ill ſatisfy'd, and murmur'd againſt him: But ſince their diſcontent and murmurs proceeded from a good principle, he comforted himſelf, and rather rejoyc'd than was offended, as he ſays himſelf expreſly in his Letters. His ordinary Employment, was Preaching to the *Chriſtians* and *Gentils*, inſtructing and baptiſing the *Catechumens*, teaching Children the Chriſtian Doctrin, viſiting the Priſoners and the Sick, reconciling Enemies, and doing other works of Charity.

While the Saint was thus employ'd, there happen'd an Affair, which much increas'd his Reputation in all the *Indies*. For the underſtanding of the whole buſineſs, it will be neceſſary to trace it from its Original.

The occaſion of the King of Achen's *enterpriſe againſt* Malacca.

Since the Conqueſt of *Malacca* by the *Portugueſe*, the neighbouring Princes grew jealous of their Power; and made many attempts to drive that Nation out of the *Indies*, which came to brave them at their own Doors. Thereupon, they ſet on foot many great Armies, at divers times, but always unſucceſsfully, and learning by dear-bought experience, that multitude can hardly prevail againſt true valour.

Theſe

Theſe diſgraces provok'd the *Sultan Alaradin*, King of *Achen*, inſtead of humbling him. *Achin*, is the greateſt Kingdom of the Iſland of *Sumatra*, diſtant above twelve Leagues from the *terra firma* of *Malacca*. This Prince was a *Mahometan*, an implacable Enemy of the Chriſtians by his Religion, and of the *Portugueſe* by intereſt of State. Yet he durſt not immediately aſſault the Fortreſs of *Malacca*. All his Fury was ſpent in cruiſing about the Coaſts, with a ſtrong Fleet, thereby to break the trade of the *Portugueſes*, and hinder the Succours which they had from *Europe*. His deſign was then to attack the Town, when it ſhou'd be bare of Defendants, and unprovided of Stores of Victuals: But to compaſs his Enterpriſe, he was to aſſure himſelf of a Port, which was above *Malacca* towards the *North*; which might ſerve for a convenient retreat to his Fleet, and had alſo occaſion for a Fortreſs, to ſecure himſelf from the Enemy. He therefore made himſelf Maſter of that Port, and order'd the building of a Citadel.

The preparation of the Barbarians, *for the Siege of* Malacca.

As for his Preparations of War, he made them ſo ſecretly, that the *Portugueſe* had neither any news, nor even the leaſt ſuſpition of them. Five thouſand

ſand Souldiers, train'd up in Wars, and well experienc'd in Naval-Fights, were choſen out, for this glorious Expedition; and five hundred of them, call'd *Orabalons*, were the flower of the whole Nobility; and accordingly wore Bracelets of Gold, as a diſtinguiſhing mark of their high Extraction. There was beſides a great number of *Janniſaries*, newly arriv'd at the Court of *Achen*, who ſerv'd as Volunters, and were eager of ſhewing their courage againſt the Chriſtians. The Fleet conſiſted of ſixty great Ships, all well equipp'd, and man'd, without reckoning the Barks, the Fregats, and the Fire-ſhips. It was commanded by the *Saracen*, *Bajaja Soora*, a great Man of War, and ſo famous for his Exploits in Arms, that his Prince had honour'd him with the Title of King of *Pedir*, in reward of his taking *Malacca*, even before he had beſieg'd the Town.

The Army of Achen *comes before* Malacca, *its landing, and retreat.*

There was no other intelligence of this at *Malacca*, but what the Army of *Achen* brought it ſelf. They came before the place, and enter'd the Port, on the 9*th* of *October*, in the year 1547, about two a Clock in the morning, reſolv'd to aſſault it, while they were favour'd by the darkneſs. They began by a diſ-

charge of their Artillery; and ſending in their Fire-ſhips againſt the *Portugueſe* Veſſels. After which, the moſt daring of them landed; ran without any order, againſt that part of the wall, which they believ'd weakeſt, fill'd up part of the Ditch, and mounted the Ladders with a furious aſſault. They found more reſiſtance, than they expected: The Garriſon, and the Inhabitants, whom the ſhouts, and Artillery of the *Barbarians* had at firſt affrighted, recovering courage through the imminence of danger, and the neceſſity of Conquering, or dying, ran upon the Rampart, and vigorouſly repuls'd the Aſſailants; overthrowing their Ladders, or tumbling their Enemies headlong from them, inſomuch that not a man of them enter'd the Town, and great numbers lay dead or dying in the Ditch.

Soôra comforted himſelf for the ill ſucceſs of his aſſault, by the execution, which his fire Ships, and Cannon had done. All the Veſſels within the Port, were either burnt, or diſabled. And the Rain which immediately fell, ſerv'd not ſo much to extinguiſh the Flames, as the violent wind which then aroſe, contributed to kindle them. Thoſe of *Achen*, proud of that action, appear'd next morning

morning on their Decks, letting fly their pompous Streamers, and ſhouting, as if already they were Victorious. But their inſolence was ſoon check'd: The Cannon from the Fortreſs forc'd them to retire, as far off, as the Iſle of *Upe*. In the mean time, ſeven poor Fiſhermen, who had been out all night about their employment, and were now returning to the Town, fell into an Ambuſcade of the Infidels, were taken and brought before the General. After he had cut off their Ears and Noſes, he ſent them back with a Letter, directed to *Don Franciſco de Melo*, Governour of *Malacca*, of which theſe were the Contents.

The Letter of the General of Achen, *to the Governour of* Malacca.

I Bajaja Soõra, *who have the honour to carry in Veſſels of Gold the Rice of the Great Souldan*, Alaradin *King of* Achen, *and the Territories waſh'd by the one and the other Sea, advertiſe thee to write word to thy King, that in deſpight of him, I am caſting terrour into his Fortreſs, by my fierce roaring, and that I ſhall here abide as long as I ſhall pleaſe. I call to witneſs of what I declare, not only the Earth, and all Nations which inhabit it, but all the Elements, even to the Heaven of the Moon; and pronounce with theſe words of my mouth, that thy King is a man*

of no Reputation, nor courage; that his Standards, now trampled under foot, ſhall never be lifted up again, without his permiſſion who has Conquer'd him; that by the Victory already by us obtain'd, my King has under his Royal foot, the head of thine; that from this day forward, he is his Subject, and his Slave; and to the end, that thou thy ſelf may'ſt confeſs this truth, I defy thee to mortal Battel, here on the place of my abode, if thou feel'ſt in thy ſelf ſufficient courage to oppoſe me.

Though the Letter of *Soóra*, was in it ſelf ridiculous, and full of fuſtian Bravades according to the ſtyle of the *Barbarians*, yet it put the Governour and Officers of the Fortreſs to a ſhrewd demurr: for how ſhou'd they accept the Challenge, without Ships to fight him, and how cou'd they refuſe it with their honour? A Council of War was ſummon'd to deliberate on this weighty and nice affair; when Father *Xavier* came amongſt them. He had been ſaying Maſs, at the Church of our Lady *Del Monte*; ſo call'd, from its being built on a Mountain near the City; and dedicated to the *Bleſſed Virgin*. *Don Franciſco*, who had ſent for him, to conſult him in this troubleſome buſineſs, gave him the

the General of *Achen's* Letter to peruſe, and demanded his advice what was to be done on this occaſion?

Xavier's *advice to the Governour of* Malacca.

The Saint, who knew the King of *Achen's* buſineſs, was not only to drive the *Portugueſe* out of *Malacca*, but alſo, and that principally, to extirpate Chriſtianity out of all the Eaſt; having read the Letter, lifted up his eyes to Heaven, and anſwer'd without the leaſt pauſe, that the affront was too great to be endur'd, that the honour of the Chriſtian Religion was more concern'd in it, than that of the Crown of *Portugal*: If this injury ſhou'd be diſſembled, to what audaciouſneſs wou'd the Enemy ariſe; and what wou'd not the other *Mahometan* Princes attempt after this Example? In concluſion, that the Challenge ought to be accepted, that the *Infidels* might ſee the King of Heaven was more powerful than their King *Alaradin*.

But how, ſaid the Governour, ſhall we put to Sea, and on what Veſſels, ſince of eight Gally-foyſts, which we had in port, there are but four remaining, and thoſe alſo almoſt ſhatter'd in pieces, and half burnt: and in caſe we cou'd refit them, what cou'd they perform againſt ſo numerous a Fleet? Suppoſe, anſwer'd *Xavier*, the *Barbarians* had

twice ſo many Ships, are not we much ſtronger, who have Heaven on our ſide; and how can we chuſe but overcome, when we fight in the name of our Lord and Saviour?

They follow his Counſel.

No man was ſo bold to contradict the Man of God: and they all went to the *Arſenal.* There they found a good ſufficient Bark, of thoſe they call *Catur*: beſides ſeven old Foyſts, fit for nothing but the fire. *Duarte de Bareto*, who by his Office had the ſuper-intendance of their Naval Stores, was commanded to fit out theſe Foyſts with all expedition. But he proteſted it was not in his power; for beſides that, the King's Magazins were empty of all neceſſaries for the equipping of them, there was no Money in the Treaſury for Materials.

They prepare to Engage the Enemy.

The Governour, who had no other fund, was ready to loſe courage; when *Xavier*, by a certain impulſe of Spirit, ſuddenly began to embrace ſeven Sea Captains, there preſent, who were of the Council of War. He begg'd of them to divide the buſineſs amongſt them, and each of them apart, to take care of fitting out one Gally: At the ſame time, without waiting for their anſwer, he aſſign'd every man his task. The Captains durſt not oppoſe *Xavier*, or rather God,

God, who inclin'd their hearts to comply with the Saints requeſt. Above an hundred Work-men, were inſtantly employ'd on every Veſſel; and in four days time the ſeven Gallies were in condition of fighting. *Melo* gave the *Catur*, to *Andrea Toſcano*, a man of Courage, and well vers'd in Sea affairs. He divided amongſt the ſeven Captains, an hundred and fourſcore Souldiers, choſen men, and appointed *Francis Deza*, Admiral of the Fleet. *Xavier* was deſirous to have gone along with them, but the Inhabitants who believ'd all was loſt, if they loſt the Father, and who hop'd for no conſolation, but from him alone, in caſe the Enterpriſe ſhou'd not ſucceed, made ſuch a diſturbance about it, that upon mature deliberation, it was reſolv'd to keep him in the Town.

He exhorts the Souldiers, and Captains to do their duty.

The day before their embarkment, having call'd together the Souldiers and the Captains, he told them that he ſhou'd accompany them in Spirit; and that while they were engaging the *Barbarians*, he wou'd be lifting up his hands to Heaven for them. That they ſhou'd fight valiantly, in hope of glory, not vain and periſhable, but ſolid and immortal. That in the heat of the Combat, they ſhou'd caſt their eyes on their

Crucify'd Redeemer, whoſe quarrel they maintain'd, and beholding his wounds, themſelves ſhould not be affraid either of wounds or death: and how happy ſhou'd they be to render their Saviour life for life.

Theſe words inſpir'd them with ſuch generous and Chriſtian thoughts, that with one voice they made a Vow, to fight the Infidels, to their laſt drop of blood. This ſolemn Oath was ſo moving to *Xavier*, that it drew tears from him; he gave them all his bleſſing, and for their greater encouragement, nam'd them *The Band of our Saviour's Souldiers*: in purſuit of which, he heard every man's confeſſion, and gave them the Communion with his own hand.

The Fleet ſets out: and what happen'd at that time.

They embark'd the day following, with ſo much chearfulneſs, that it ſeem'd to preſage a certain Victory. But their joy continu'd but a moment. They had ſcarcely weigh'd Anchor, when the Admiral ſplit, and immediately went to the bottom, ſo that they had hardly time to ſave the men. The crowd of People, who were gather'd together on the ſhore to ſee them go off, beheld this diſmal accident; and took it for a bad omen of the expedition, murmuring at the ſame time againſt Father *Xavier*, who

who was the Authour of it; and casting out loud cries to recall the other Vessels. The Governour, who saw the People in an uproar, and apprehended the consequences of this violent beginning, sent in haste to seek the Father. The Messenger found him at the Altar, in the Church of our Lady *del Monte*, just ready to receive the Blessed Sacrament; he drew near to whisper the business to him, but the Father beckon'd him with his hand, to keep silence, and retire. When Mass was ended, Return, said *Xavier*, without giving the man leisure to tell his Message, and assure the Governour from me, that he has no occasion to be discourag'd for the loss of one Vessel. By this the Saint made known, that God had reveal'd to him what had happen'd. He continu'd some time in Prayer before the Image of the Virgin, and these words of his were over-heard. *O my Jesus, the desire of my heart, regard me with a favourable eye; and thou, holy Virgin, be propitious to me! Lord Jesus,* (he continu'd) *look upon thy sacred wounds, and remember they have given us a right to ask of thee every thing conducing to our good.*

His Prayers being ended, he goes to the Citadel: The Governour allarm'd with

He upbraids the Governour with his diffidence.

with the cryes and murmurs of the People, cou'd not diſſemble his diſturbance, but reproach'd the Father, for having engag'd them in this Enterpriſe. But *Xavier* upbraided him with his diſtruſt of God; and ſaid ſmiling to him, What are you ſo dejected for ſo ſlight an accident? after which, they went in company to the ſhore, where the Souldiers belonging to the Admiral, ſtood in great conſternation, for the hazard they had run ſo lately. The Father re-aſſur'd them, and exhorted them to remain conſtant, in their holy reſolution, notwithſtanding their petty miſadventure: he remonſtrated to them, that Heaven had not permitted their Admiral to ſink, but only to make tryal of their faith; neither had themſelves been ſav'd from ſhipwrack, but only that they might perform their Vow. In the mean time, the Governour held it neceſſary to ſummon the great Council. All the Officers of the Town, and the principal Inhabitants, were of opinion to give over an Enterpriſe, which as they thought, was begun raſhly, and cou'd have no fortunate concluſion. But the Captains and Souldiers of the Fleet, encourag'd by the words of the holy man, and inſpir'd with vigour which had ſomething in it, of more than humane,

humane, were of a quite contrary judgment. They unanimouſly proteſted, that they had rather dye, than violate that Faith, which they had ſolemnly ingag'd to *Jeſus Chriſt*. For the reſt, ſaid they, what have we more to fear this day, than we had yeſterday? our number is not diminiſh'd, though we have one Veſſel leſs: and we ſhall fight as well with ſix Foyſts, as we ſhou'd with ſeven. But, on the other ſide, what hopes ought we not to conceive, under the auſpices, and promiſe of Father *Francis*.

He foretells what is ſuddenly accompliſh'd.

Then *Xavier*, taking the word, *The loſt Gally ſhall be ſoon made good*, ſaid he with a Prophetick voice; *before the Sun goes down, there ſhall arrive amongſt us two better Veſſels than that which periſh'd. And this I declare to you from Almighty God.* This poſitive Prediction amaz'd the whole Aſſembly; and caus'd them to put off the determination of the Affair, 'till the day enſuing. The remaining part of the day was paſs'd with great impatience, to ſee the effect of the Father's promiſe; when the Sun was juſt on the point of ſetting, and many began to fear the accompliſhment of the Prophecy, in the very minute, mark'd out by the Father, they diſcover'd from the

the Clock-houſe of our Lady *del Monte* two *European* Ships which were Sailing directly from the North. *Melo* ſent out a Skiff immediately to hale them, being inform'd that they were *Portugueſe* Veſſels, one belonging to *James Soarez Gallego*, and the other to his own Son *Balthazar*, who came from the Kingdom of *Patan*, but who took the way of *Pegu*, without intentions of caſting Anchor at *Malacca*, to avoid paying Cuſtomes; he went in ſearch of Father *Francis*, who was at his Devotions, in the Church *del Monte*, and told him, that his Prophecy wou'd be accompliſh'd to little purpoſe, if the Ships came not into the Port. *Xavier* took it upon himſelf to ſtop them: and going into the Skiff, which had hail'd them, made directly to the two Veſſels. The Maſters of the Ship, ſeeing the man of God, receiv'd him with reſpect. He made them underſtand the preſent juncture of affairs, and earneſtly beſought them, by the intereſts of their Religion, and their Country, to aſſiſt the Town againſt the common Enemy of the Chriſtian name, and the Crown of *Portugal*. And to ingage them farther, by their particular concernment, he let them ſee the danger into which they were caſting themſelves,

in

in caſe they ſhou'd obſtinately purſue their Voyage, and that they were going without conſideration, to precipitate themſelves into the hands of the *Barbarians*.

They yielded to the reaſons of the Father, and the next morning enter'd the Port, amidſt the ſhouts and acclamations of the People. After this, there was no farther diſpute of fighting the Enemy, and the moſt timerous came about, to the Opinion of the Captains and the Souldiers.

The Portugueſe Fleet goes in ſearch of the Enemy.

All things being in a readineſs to ſet ſail, the Admiral *Francis Doza* receiv'd the Flag from the hands of *Xavier*, who had ſolemnly bleſſed it, and mounted the Ship of his Brother *George Deza*, inſtead of his own which was already ſunk. The reſt of the Captains, who had been on ſhore, return'd on Ship-board, and with the two newly arriv'd Veſſels, the whole Fleet conſiſted of nine, their number alſo being encreas'd by fifty men, they were in all, two hundred and thirty *Portugueſes*. The Fleet went out of Port, the 25*th* of *October*, with ſtrict Orders from the General, not to paſs beyond the *Pulo Cambylan*, which is the fartheſt bounds of the Kingdom of *Malacca* on the Weſt. His reaſon was, that ſince they

they were ſo much inferiour in ſtrength to the Enemy, who vaſtly out-number'd them, in men and ſhipping; their glory conſiſted in driving them from off their Coaſts; and not in farther purſuit of them. That what hope ſoever we have in God, yet it becomes us not to tempt him, becauſe Heaven is not accuſtom'd to give a bleſſing to raſhneſs and preſumption.

Thus ſetting out full of aſſurance and of joy, they arriv'd in four days at *Pulo Cambylan*, without having any news of the Enemy, notwithſtanding their endeavours to find him out. The Admiral, in obedience to the Governour, was thinking to return, though the courage of his Souldiers prompted them to paſs beyond the Bounds preſcrib'd them; and to go in ſearch of the *Barbarians*, into whatſoever corner of the World they were retir'd. The Admiral I ſay was diſpos'd to have gone back, when the Moon ſuddenly went into an Eclipſe. It was one of the greateſt which had ever been obſerv'd, and ſeem'd to them to Prognoſticate the total defeat of the *Mahometans*. But the ſame night there aroſe ſo violent a wind, that they were forc'd to ſtay upon their Anchors, for the ſpace of three and twenty days ſucceſſively.

ceſſively. Their Proviſions then beginning to grow ſhort, and the Wind not ſuffering them, to turn to the Coaſt of *Malacca*, they reſolv'd on taking in freſh Proviſions at *Tenaſſerim*, towards the Kingdom of *Siam*.

Troubles in Malacca, *concerning their Fleet.*

In the mean time, all things were in confuſion at *Malacca*. The hopes which Father *Xavier* had given the People, ſupported them for ſome few days. But ſeeing a month was now expir'd, without any intelligence from the Fleet, they believ'd it was either ſwallow'd by the Waves, or defeated by the *Achenois*, and that none had eſcap'd to bring the news. At the ſame time, the *Saracens* reported confidently, they had it from good hands that the Fleets had met, that the *Achenois* had cut in pieces all the *Portugueſes*, and had ſent the heads of their Commanders, as a Preſent to their King. This bruit was ſpread through all the Town, and was daily ſtrengthen'd after the rate of falſe rumours, which are full of Tragical Events. The better to colour this report, they gave the circumſtances of time and place, and the ſeveral actions of the Battel. The Sorcerers and Soothſayers were conſulted by the *Pagan* Women, whoſe Husbands and Sons were in the Fleet: and they confirm'd what-

what-ever was related in the Town. It came at last to a publick rising against *Xavier*; and the Governour himself was not wholly free from the popular contagion.

But *Xavier*, far from the least despondence in the promises of God, and of the knowledge he had given him concerning the condition of the Fleet, with an erected countenance assur'd, they shou'd suddenly see it return victorious. Which notwithstanding, he continu'd frequent in his Vows and Prayers; and at the end of all his Sermons, recommended to their Devotions, the happy return of their desir'd Navy. Their Spirits were so much invenom'd, and prejudic'd against him, that many of them treated him with injurious words, while he was rally'd by the more moderate, who were not asham'd to say, his Prayers might be of use, for the Souls of the Souldiers, who were slain in fight, but were of little consequence, to gain a Battel which was lost.

A new cause of Consternation.

Some fresh Intelligence, which ariv'd from *Sumatra*, increas'd the disorders, and consternation of the Town. The King of *Bintan*, Son to that *Mahomet*, whom *Albuquerque* the Great, had despoil'd of the Kingdom of *Malacca*, sought

ſought for nothing more, than an opportunity of re-conquering of what his Father had loſt by force of Arms. Seeing the Town now bare of Souldiers, and hearing that the *Achenois* had beaten the *Portugueſe*, he put to Sea, with three hundred Sail, and put in at the River of *Muar*, within ſix Leagues of *Malacca*, towards the *Weſt*.

That he might the better execute his deſign, by concealing it, he wrote from thence to the Governour *Melo*, *That he had arm'd a Fleet againſt the King of* Patan, *his Enemy, but that having been inform'd of the defeat of the* Portugueſe, *he was come as a Friend and Brother of the King of* Portugal, *to ſuccour* Malacca, *againſt the King of* Achen, *who wou'd not fail to maſter the Town, if the courſe of his Victories was not ſtopp'd; that therefore he deſir'd only to be admitted into the place before it came into the poſſeſſion of the Conquerour; after which he had no farther cauſe of apprehenſion.*

Melo, whom the Conſtancy of Father *Xavier* had reaſſur'd, diſcover'd the Snare, which was laid for him; and trick'd thoſe, who had intended to circumvent him: He anſwer'd the King of *Bintan*, *That the Town had no need of relief, as being abundantly provided both of*

Men and Amunition. That ſo great a Conqeurour as he, ought not to lay aſide an Expedition of ſuch importance; nor to linger by the way. That for themſelves, they were in daily expectation of their Fleet, not defeated, according to ſome idle Rumours concerning it, but triumphant, and loaden with the Spoils of Enemies. That this Report, was only ſpread by Saracens, *whoſe Tongues were longer than their Lances*; For theſe were the Expreſſions which he us'd.

The *Mahometan* Prince, judging by the Governours Reply, that his Artifice was diſcover'd; and that in reaſon he ought to attempt nothing, till it were certainly known, what was become of the two Fleets, kept himſelf quiet, and attended the ſucceſs.

The true condition of the Fleet.

To return to the Chriſtian Navy, before they cou'd get to *Tenaſſerim*, their want of freſh Water forc'd them to ſeek it nearer hand, at *Queda*, in the River of *Parlez*; where being enter'd, they perceiv'd by night a Fiſher-boat, going by their Ships. They ſtop'd the Boat, and the Fiſher-men being examin'd, told them, *That the* Achenois *were not far diſtant, that they had been ſix weeks in the River: That they had plunder'd all the Low-lands, and were now building a Fortreſs.*

Fortreſs. This news fill'd the *Portugueſe* with joy: And *Deza* infinitely pleas'd, to have found the Enemy, of whom he had given over the ſearch, putting on his richeſt Apparel, fir'd all his Cannon, to teſtify his joy, without conſidering that he ſpent his Powder to no purpoſe, and that he warn'd the *Barbarians* to be upon their Guard. What he did with more prudence, was to ſend three Gallies up the River, to diſcover the Enemy, and obſerve their Countenance, while he put all things in order for the Fight. The three *Foyſts*, in their paſſage, met with four *Brigantines*, which the Enemies had detach'd, to know the meaning of the Guns which they had heard. Before they had taken a diſtinct view on either ſide, the three *Foyſts* had grappel'd each a *Brigantine*, and ſeiz'd her; the fourth eſcap'd. The Souldiers put all the Enemies to the Sword, excepting ſix, whom they brought off, together with the *Brigantines*. Theſe Priſoners were all put to the Queſtion; but whatſoever Torments they endur'd, they cou'd not at firſt get one Syllable out of them, either where the Enemy lay, or what was the number of his Men, or of his Ships. Two of them dy'd upon the Rack; and other two, they threw over Board; but

the remaining couple, either more mortify'd with their Torments, or leſs reſolute, being ſeparated from each other, began at laſt to open. And told the ſame things apart; both where the *Achenois* were lying; and that their number, was above ten thouſand, reckoning into it, the Mariners, which were of more conſideration than the Souldiers; that the King of the Country, where now they lay, had been conſtrain'd to avoid a ſhameful death, by flight; that having maſſacred two thouſand of the Natives, and made as many Captives, they were building a Citadel, on the paſſage which the Ships ordinarily make, from *Bengale* to *Malacca*, and that their deſign was not only to block up that Rode, but to murther all the Chriſtians, who ſhou'd fall into their hands.

The Souldiers, are incourag'd by their General to fight.

This report inflam'd anew, the Zeal and Courage of the Souldiers. The Admiral was not wanting to encourage them to fight. Entring into a Skiff, with his drawn Sword, he went from Veſſel to Veſſel, exhorting his Men, to have *Chriſt* crucify'd before their Eyes; while they were in fight, as Father *Francis* had enjoyn'd them; and ever to keep in mind the Oath which they had taken; but above all things, to have an aſſur'd hope of

of Victory, from the interceſſion of the holy Father, who had promis'd it.

All unanimouſly anſwer'd, *That they wou'd fight it out to death; and ſhou'd be happy to dye in defence of their Religion.* *Deza*, animated, by this their anſwer, poſted himſelf advantageouſly on the River, ſo as to be able from thence to fall upon the Enemy, without indangering his little Fleet, to be incompaſs'd by their numbers.

The *Achenois* no ſooner were inform'd by their *Brigantine*, of the *Portugueſe* Navy, than they put themſelves into a condition of attacking it. They were not only inſolent by reaſon of their ſtrength, but provok'd alſo by the late affront, they had receiv'd in their *Brigantines*; ſo that full of fury, without the leaſt ballancing of the matter, they ſet Sail with all their Navy, excepting only two Veſſels, and two hundred Land-Souldiers, which were left in Guard of two thouſand Slaves, and all their Booty. Having the Wind for them, and coming down the River, they were carry'd with ſuch ſwiftneſs, that *Deza* was hardly got aboard the Admiral, when he heard their Drums, and their yelling ſhouts, which re-eccho'd from the Shores, and neighbouring Mountains. They were divided into ten Squadrons, and each of

them compos'd of six Vessels, excepting only the first, which consisted but of four, but those the strongest of the Fleet. The Admiral, on which the King of *Pedir* was on board, was in the first Squadron, and with him were three *Turkish Galions.*

The Naval fight betwixt the Portugueses, *and the* Achenois.

That fury which transported the *Barbarians*, caus'd them at the first sight of the *Portugueſe* Navy, to discharge against it their whole Artillery. But they aim'd so ill, that they did them little or no mischief. Immediately after, the two Admirals met, and stemm'd each other. They ingag'd on either side with so much resolution, that the advantage was not seen, till a shot was made from the Vessel of *John Soarez*, and out of the Cannon, call'd *the Camel.* It took place so justly, that *Soëra*'s Vessel sunk to rights. The three *Galions* which were in Front with him, on the same time, immediately chang'd their order, and left off fighting, to save their General, and the principal Lords of his Retinue. But these *Galions* which were a cross the Stream, and took up half the breadth of it, stopp'd their own Vessels, which follow'd File by File. Insomuch, that those of the second rank striking against the first, and those of the third against the second, they fell foul on each other, with a terrible confusion.

The

The *Portugueſe*, ſeeing the Army of the Enemy, on a heap together, without being able to diſingage their Ships, incompaſs'd them, and batter'd them with their Cannon. They diſcharg'd every tyre, three rounds ſucceſſively, and ſo to purpoſe, that they ſunk nine great Ships, and diſabled almoſt all the reſt. Then four of the *Portugueſe Foyſts*, ſet upon ſix *Mahometans*, which the Cannon had us'd more favourably than the reſt; the Souldiers boarded them with their Swords in their Hands, and calling on the name of *Jeſus*; in leſs than half an hour they deſtroy'd above two thouſand Men. The fright and the diſorder of the Enemies was redoubled, at the ſight of this ſlaughter, and at the thundring of the Guns, which did ſuch dreadful Execution: Inſomuch that the *Achenois* leapt into the River of their own accord, chuſing rather to die in that manner, than by the hands of the Chriſtians. *The* Achenois *defeated.*

Their General being taken up, when he was juſt drowning, and drawing new Courage from deſpair, endeavour'd to have heartn'd up, the remainder of thoſe, who were about him. But having himſelf receiv'd a Musket-ſhot, he loſt all manner of reſolution, and made away with only two Veſſels. The five hun-

dred Gentlemen *Orobalans*, were either ſlain or drown'd, with all the *Janiſaries*. None eſcap'd, but thoſe who follow'd *Soöra* in his flight. On the ſide of the Chriſtians, there were ſix and twenty ſlain, of whom, four only were *Portugueſe* by Nation. The Spoil was great; for beſides the two Guard-ſhips which came into the power of the Conquerours, and wherein was all the Pillage, which the Enemy had gain'd; they took at leaſt forty five Veſſels, which might again be made ſerviceable. There was found amongſt the Spoils, a prodigious quantity of *Saracen* and *Turkiſh* Arms; three hundred pieces of Cannon of all ſorts: And what was yet more pleaſing, ſixty two pieces of Ordnance, whereon were graven the Arms of *Portugal*, and which had been loſt in divers Wars, return'd at length to the poſſeſſion of their lawful Lord and owner.

The King of *Parlez*, no ſooner had notice of the Enemies defeat, than iſſuing out of the Woods where he lay conceal'd, he came with five hundred Men, and fell upon the Workmen, who by *Soöra*'s Orders were building a Fortreſs, and on the Souldiers appointed for their Guard. Having cut them in pieces, he went to viſit Captain *Deza*, and congratulated the

Valour

Valour of the *Portugueſe*, and their ſucceſs: He own'd the preſervation of his Kingdom to their Arms; and offer'd by way of acknowledgment, a yearly Tribute to the King of *Portugal*.

Deza immediately order'd a Frigat, to carry the news of his Victory to *Malacca*; but it was fully known in that City, with all its Circumſtances, before the Frigat was ſent off, and thus it happen'd.

The Saint declares the Victory, to the people of Malacca.

Father *Xavier*, preaching in the great Church, betwixt nine and ten of the Clock, on *Sunday* morning, which was the fourth of *January*, according to the old Calendar, at the ſame time, when the two Fleets were actually ingag'd, ſtopp'd ſhort on the ſudden, and appear'd tranſported out of himſelf; ſo manifeſt a change appear'd, both in his Countenance, and his whole perſon. Having ſomewhat recover'd himſelf, inſtead of following his Diſcourſe, inſpir'd with a Divine Impulſe, he declar'd to his Audience the incounter, and ſhock of the two Navies, but in a Myſterious and Figurative manner.

The Aſſembly, not comprehending their Preachers meaning, were of Opinion that he was diſtracted; ſtill as the Fight grew warmer, and the ingagement came

came to be more close, he seem'd to be more and more inflam'd, with all the motions of a Man inspir'd, and speaking still Prophetically. At the length, fixing Eyes on the Crucifix that was before him, he said with tears in his Eyes, accompany'd with sighs, but with an audible and distinct voice, *Ah* Jesus, *thou God of my Soul, and Father of all Mercies, I most humbly implore thee by the Merits of thy sacred Passion, not to forsake those who fight thy Battel.* After these words, he hung down his Head, as overweary'd, and lean'd upon his Pulpit, without farther speaking. Having continu'd in that posture for some time, he sprung up, on the sudden, and said aloud, with all the motions of Joy, which he cou'd not master. *My Brethren,* Jesus Christ, *has vanquish'd for you. At this moment, while I am speaking, the Souldiers of his bless'd name, have compleated their Victory, by the entire defeat of the Enemies Navy. They have made a great slaughter, and we have lost but four of our* Portugueses. *You shall receive the news of it on Friday next, and may shortly expect the return of your victorious Fleet.*

How incredible soever this appear'd, yet *Melo,* and the principal persons of the Town there present, gave credit to it,

it, without the leaſt ſcruple: conſidering the manner of his ſpeaking, and his Air, which had ſomewhat of Divine in it, and bore the teſtimony of its Truth. Yet the Wives and Mothers of the abſent Souldiers, apprehending ſtill it might be falſe, and fearing the more, the more they deſir'd it ſhou'd be true. The Father aſſembled them all in the Afternoon, at the Church of our Lady *del Monte*, and there repeated ſo diſtinctly, the whole ſeries of what he had ſaid in the Morning, that they durſt no longer doubt of it.

The certain news of the Victory is brought.

Even in the beginning of the week, they had almoſt evident ſigns of the Victory; by the news which came of the King of *Bintan*; who having ſent on all ſides to be inform'd, whether the *Portugueſe* had been defeated, being advertis'd from the River of *Parlez*, of what had paſs'd, forſook *Muar*, and retir'd with expedition, bewailing the misfortune of his Allies, and aſham'd of his ill tim'd Enterpriſe.

The return of the victorious Fleet.

The Frigat diſpatch'd away by *Deza*, under the conduct of *Emanuel Godigno*, arriv'd exactly on the day mention'd by the Saint. The Fleet follow'd ſhortly after; and made a triumphant entry into the Port, with Trumpets ſounding, and a general diſcharge of all their Artillery.

The

The Town receiv'd them with repeated ſhouts of welcome, and Father *Francis*, who was at the head of the People on the ſhore, held forth a Crucifix in his hand, to give both the Inhabitants, and Souldiers to underſtand, that they ow'd their Victory to Chriſt alone.

Both the one and the other joyning their voices, gave ſolemn thanks to the Saviour of Mankind: But they alſo broke out into the praiſes of the Saint, upon the truth of his Predictions; and cou'd not hold from publiſhing, that it was he, who had obtain'd from Heaven, this wonderful ſucceſs.

Anger *arrives at* Malacca, *when the Saint was ready to depart from it.*

The Burden of theſe praiſes, did no leſs haſten the Saints intended Voyage to *Goa*, than the neceſſity of thoſe affairs which call'd him thither. He had remain'd four Months together at *Malacca*, ſince his return from the *Molucca's* and was juſt on his departure, when the Ships, which early come from *China*, arriv'd in the Port. A *Japponeſe*, whoſe name was *Anger*, came with theſe Veſſels, expreſly to ſee *Xavier*. He was a bout five and thirty years of Age, Rich, Nobly born, and one whoſe life had been ſufficiently libertine. The *Portugueſe*, who two years before had made the diſcovery of *Japan*, had been acquainted with

with him at *Cangoxima*, the place of his birth, and underſtood from his own mouth, that having been much troubled with the remembrance of the ſins of his youth, he had retir'd himſelf amongſt the ſolitary *Bonzes*. But that neither the ſolitude, nor the converſation of thoſe *Heathen* Prieſts, had been able to reſtore him the tranquillity of his Soul, and that thereupon, he had return'd into the World, more diſquieted than ever, with his remorſe of Conſcience.

Some other *Portugueſe* Merchants, who at that time came to *Cangoxima*, and who had ſeen Father *Francis* at *Malacca*, the firſt Voyage he had made thither, made an intimate acquaintance, and friendſhip with *Anger*. And this *Japonneſe*, diſcovering to them the perplexity of his Soul, which augmented daily, more and more, they told him that in *Malacca*, there was a Religious man, eminent for his holy Life, well experienc'd in the conduct of Souls, and moſt proper to ſettle his perplex'd Conſcience, and that if he wou'd try this remedy, they wou'd facilitate the means to him, and bring him to the Saint, of whom they had ſpoken. That it was Father *Francis Xavier*, their friend, the refuge of Sinners

ners, and comforter of troubled minds.

Divers adventures of Anger.

Anger found himſelf poſſeſt with a ſtrong deſire of going to ſee the holy man, but the length of the Voyage, which was eight hundred leagues, the dangers of a tempeſtuous Sea, and the conſiderations of his family, ſomewhat cool'd him. A troubleſome affair, which he had upon his hands at the ſame time, at length reſolv'd him. For having kill'd a man in a quarrel, and being purſu'd by Juſtice, he cou'd not find a more ſecure retreat, than the Ships of *Portugal*, nor a ſurer way of preſerving his life, than to accept the offer they had made him.

Alvarez Vaz, who had moſt importun'd him to take this Voyage, and who had many times offer'd to bring him to Father *Xavier*, had not yet finiſh'd all his buſineſs, when this *Japoneſe* came to take ſanctuary in his Ship. He therefore gave him Letters of recommendation to another *Portugueſe*, call'd *Ferdinand Alvarez*, who was at another Port of *Japan*, and who was ſuddenly to ſet ſail for *Malacca*.

Anger departed by night, attended by two Servants; being arriv'd at the Port, and enquiring for *Ferdinand Alvarez*, he lighted accidentally on *George Alvarez*, who

who was just ready to weigh Anchor. This *George* was a wealthy Merchant, a man of probity, and who had an extream affection for the Father. He receiv'd the Letters of *Alvarez*, as if they had been address'd to himself, took the three *Japonians* into his Ship, entertain'd them with all kindness, and brought them to *Malacca*, taking great satisfaction in the good Office he shou'd do in presenting them to the man of God, who might perhaps make them the first Christians of their Country. But the misfortune was, that they miss'd of the Father, who was just gone for the *Molucca's*: *Anger*, more disquieted in a foreign land, than he had been at home, and despairing of ever seeing him, whom he had so often heard of from his friends, had it in his thoughts to have return'd to *Japan*, without considering the danger to which he expos'd himself, and almost forgetting the murther which had caus'd his flight; according to the custom of Criminals, who blind themselves in those occasions, and whom divine justice oftentimes brings back to the same place, where they had committed their offence. Whereupon, he went again to Sea, and having made some little stay in a Port of *China*, he pursu'd his Voyage. Already

ready ſome *Japonian* Iſlands were in ſight, when there aroſe a furious Tempeſt, which indanger'd the ſinking of the Ship, and which in four days brought him back into the ſame Port of *China*, from whence he had ſet out. This was to *Anger* a favourable effect of Gods Providence; for the ſame hand which drives the guilty to the Precipice, ſometimes preſerves them from falling into it, and pulls them back, after a miraculous manner.

The *Japonneſe* very happily for himſelf, met there, *Alvarez Vaz*, juſt ready to ſet ſail for *Malacca*. The *Portugueſe*, who lov'd *Anger*, reprov'd him for his impatience, and offer'd to re-conduct him to the place, which he had ſo abruptly left; withall telling him that according to all appearances, the Father by this time was return'd from the *Molucca's*. *Anger*, who ſtill carried about him a troubled Conſcience, and thereby was eaſily induc'd to any propoſition which tended to compoſe it, follow'd the advice of *Vaz*, and return'd with him.

Anger *is brought to the Father, who ſends him to* Goa.

Coming on ſhore, he there found *George Alvarez*, the ſame Perſon, who had brought him the firſt time to *Malacca*. *Alvarez* ſurpriz'd to ſee him once again

again, told him, that Father *Xavier* was return'd from the *Molucca's*, and immediately brought *Anger* to his preſence. The Father, who foreſaw, not only that this *Japonian*, ſhou'd be the firſt Chriſtian of that Kingdom, but alſo by his means, the Goſpel ſhou'd be Preach'd in it, was tranſported with joy at the firſt ſight of him, and embrac'd him with exceeding tenderneſs. The ſight of the Saint, and his embracements, gave ſuch conſolations to *Anger*, that he no longer doubted of receiving an entire ſatisfaction from him. Underſtanding in ſome meaſure the *Portugueſe* Language, *Xavier* himſelf aſſur'd him, that the diſquiets of his mind ſhou'd be diſſipated, and that he ſhou'd obtain that Spiritual repoſe, in ſearch of which, he had undertaken ſo long a Voyage: But that before he cou'd arrive to it, it concern'd him firſt to underſtand and practiſe the law of the true God, who alone cou'd calm the troubles of his heart, and ſet it in a perpetual tranquillity. *Anger*, who deſir'd nothing ſo much, as to have his Conſcience in repoſe, and who was charm'd with the great goodneſs of the Father, offer'd himſelf to be directed in all things by him. The Servant of God, inſtructed him in the Principles of Faith, of which his

Friends the *Portugueſe*, had already given him ſome knowledge; as far as men of their Profeſſion were capable of teaching him. But to the end his Converſion might be more ſolid, he thought it convenient, to ſend him, and his Servants, to the Seminary of *Goa*, there to be more fully taught the truths and practice of Chriſtianity before their Baptiſm. The Father had yet a further purpoſe in it, that theſe firſt fruits of *Japonian* Chriſtianity, ſhou'd be conſecrated to God, by the Biſhop *Don John d' Albuquerque*, in the Capital City of the *Indies*.

Since in his Voyage to *Goa*, he was to viſit the *Fiſhing Coaſt*, he wou'd not take the three *Japonians* with him; and gave the care of conducting them to *George Alvarez*. He only wrote by them to the Rector of the Colledge of St. *Paul*, giving him Orders to inſtruct them with all diligence. He put on board the ſhip of another *Portugueſe*, call'd *Gonſalvo Fernandez*, twenty or thirty young men, whom he had brought from the *Molucca's*, in order to their Studies in the ſame Colledge. After which, himſelf imbark'd in another Veſſel, which went directly for *Cochin*.

Xavier calms a Tempeſt.

In paſſing the Streight of *Ceylan*, the Ship which carried *Xavier*, was overtaken

taken with the moſt horrible Tempeſt, which was ever ſeen. They were conſtrain'd, at the very beginning of it, to caſt over-board all their Merchandiſe, and the winds roar'd with ſo much violence, that the Pilot not being able to hold the Rudder, abandon'd the Veſſel to the fury of the Waves. For three days and nights together, they had death continually preſent before their eyes: and nothing reaſſur'd the Mariners, but the ſerene countenance of Father *Xavier*, amidſt the cries and tumults in the Ship. After he had heard their Confeſſions, implor'd the help of Heaven, and exhorted all of them to receive with an equal mind, either life or death, from the hand of God, he retir'd into his Cabin. *Francis Pereyra* looking for the man of God, in the midſt of the Tempeſt, to have comfort from him, found him on his knees before his Crucifix, wholly taken up, and loſt to all things but to God. The Ship driven along by an impetuous current, already ſtruck againſt the Sands of *Ceylan*, and the Mariners gave themſelves for loſt, without hope of recovery; when the Father coming out of his Cabin, ask'd the Pilot for the Line and Plummet, with which he was accuſtom'd to fathom the Sea: having taken them, and

let them down to the bottom of the Ocean, he pronounc'd these words, *Great God, Father, Son, and Holy Ghost, have mercy on us.* At the same moment, the Vessel stop'd, and the Wind ceas'd. After which, they pursu'd their Voyage, and happily arriv'd at the Port of *Cochin*, on the 21*st* of *January*, 1548.

He writes to the King of Portugal.

There the Father gave himself the leisure of writing divers Letters into *Europe*, by a Vessel of *Lisbon* which was just in a readiness to set sail. The first was to the King of *Portugal*, *John* the third; the Letter was full of prudent Counsels, concerning the duties of a King, he advertis'd him a-new, that his Majesty shou'd be guilty before God of the evil Government of his Ministers, and that one day an account must be given of the Salvation of those Souls, which he had suffer'd to perish, through neglect of application, or want of constancy in his endeavours. But he did it, with all manner of precaution, and soften'd his expressions with Christian Charity.

His Letter full of Zeal, Discretion, and Charity.

I *Have long deliberated*, said he, *whether I shou'd certify your Majesty, of the Transactions of your Officers in the* Indies, *and what ought farther to be done, for the establishment of our Faith. On the one side*

the

the Zeal of God's ſervice, and his glory, encourag'd me to write to you; on the other, I was diverted from that reſolution, by the fear I had of writing to no purpoſe. But at the ſame time, I concluded that I cou'd not be ſilent, without betraying my Miniſterial Function: and it alſo ſeem'd to me, that God gave me not thoſe thoughts without ſome particular deſign; which probably was, that I might communicate them to your Majeſty, and this Opinion, as the more likely, has at length prevail'd with me. Nevertheleſs, I always fear'd, that if I ſhou'd freely give you all my thoughts, my Letter wou'd only ſerve for Evidence againſt you, at the hour of your death, and wou'd augment againſt your Majeſty the rigour of the laſt Judgement, by taking from you the excuſe of ignorance. Theſe conſiderations gave me great anxieties, and your Majeſty will eaſily believe me. For in fine, my heart will anſwer for me, that I deſire not to employ all my ſtrength, or even my life it ſelf for the Converſion of the Indians, *out of any other proſpect, than to free your Majeſties Conſcience, as much as in me lies, and to render the laſt Judgement leſs terrible to you. I do in this but that which is my duty; and the particular affection which you bear our Society, well deſerves, that I ſhou'd ſacrifice my ſelf for you.*

After he had inform'd his Majeſty, how much the jealouſies and ſecret diviſions of his Officers, had hinder'd the Progreſs of the Goſpel, he declares, that he cou'd wiſh the King wou'd bind himſelf by a ſolemn Oath, to puniſh ſeverely, whoſoever they ſhou'd be, who ſhou'd occaſion any prejudice to the farther propagation of Faith in the *Indies*. And farther aſſur'd him, that if ſuch, who had the authority in their hands, were made ſenſible, that their faults ſhou'd not eſcape puniſhment, the whole Iſle of *Ceylan*, all Cape *Comorine*, and many Kings of *Malabar* wou'd receive Baptiſm in the ſpace of one year; that as many as were living in all the extent of the *Indies*, wou'd acknowledge the Divinity of *Jeſus Chriſt*, and make profeſſion of his Doctrine, if thoſe Miniſters of State, who had neglected the intereſts of the Faith, had been depriv'd of their Dignities, and their Revenues.

He deſires the King to ſend him ſome Preachers of the Society.

After this, he Petitions the King, to ſend him a ſupply of Preachers, and thoſe Preachers to be of the Society, as judging them, more proper than any others for the new world. *I beg, and adjure your Majeſty*, ſays he, *by the love you bear to our bleſſed Lord, and by the zeal wherewith you burn, for the Glory of the*

the Divine Majesty, to send next year, some Preachers of our Society, to your faithful Subjects of the Indies. *For I assure you, that your Fortresses are in extream want of such supplies; both in reference to the* Portugueses *who are there in Garrison, and to the new Christians establish'd in the Towns and Villages depending on them. I speak by experience; and that which I have seen with my own eyes, obliges me to write concerning it. Being at* Malacca, *and at the* Molucca's, *I Preach'd every* Sunday, *and all Saints days twice; and was forc'd upon it; because I saw the Souldiers and People had great need of being frequently taught the word of God.*

I Preach'd then, in the morning to the Portugueses *at Mass: I went again into the Pulpit, in the afternoon, and instructed their Children, their Slaves and Idolaters newly converted, accommodating my discourse, to the measure of their understanding, and expounding to them the Principle Points of Christian Doctrine, one after another. Besides which, one day in the week, I assembled in the Church, the Wives of the* Portugueses, *and Catechis'd them on the* Articles of Faith, *on the* Sacraments of Penance, *and the* Eucharist. *Much fruit wou'd be gather'd in few years, if the same method were constantly observ'd*

in all places. I preach'd also, every day, in the Fortresses, the Principles of Religion, to the Sons and Daughters of the Souldiers, to their Servants of both Sexes; in fine, to the Natives of the Country, who were born Christians: and these Instructions had so good effect, that they totally renounc'd the Superstitions and Sorceries, which were in use amongst those stupid and ignorant new Converts.

I descend into all these petty circumstances, to the end your Majesty may judge, according to your prudence, what number of Preachers may be necessary here; and that you may not forget to send many to us. For if the Ministry of Preaching, be not more exercis'd amongst us, we have reason to apprehend, that not only the Indians, *who have embrac'd the Faith, will leave it, but that the* Portugueses *also may forget the duties of Christianity, and live afterwards like* Heathens.

He writes to Father Simon Rodriguez.

As Father *Simon Rodriguez*, who govern'd the Society in *Portugal*, had great Credit at the Court, Father *Xavier* writ to him at the same time, desiring him, he wou'd support his Demands, with his Interest. He recommended to him in especial manner, *That he wou'd make choice of those Preachers, who were Men of known Vertue, and exemplary Mortification.*

tion. He ſubjoin'd, *If I thought the King wou'd not take amiſs, the Counſel of a faithful Servant, who ſincerely loves him, I ſhou'd adviſe him to meditate one quarter of an hour, every day, on that Divine Sentence,* What does it profit a man to have gain'd the World, and to loſe his Soul? *I ſhou'd counſel him, I ſay, to ask of God, the underſtanding, and taſte of thoſe words, and that he wou'd finiſh all his Prayers with the ſame words,* What will it profit a man, to gain the World, and to loſe his Soul? *'Tis time,* ſaid *Xavier, to draw him out of his miſtake, and to give him notice, that the hour of his death is nearer than he thinks: that fatal hour when the King of Kings, and Lord of Lords, will ſummon him to Judgment, ſaying to him theſe dreadful words,* Give an account of your Adminiſtration. *For which reaſon, do in ſuch manner, my dear Brother, that he may fulfil his whole duty; and that he may ſend over to the* Indies, *all needful ſupplies, for the increaſe of Faith.*

He ſends an account to the Fathers at Rome, *of his Voyages.*

Xavier alſo wrote from *Cochin,* to the Fathers of the Society at *Rome;* and gave them an account at large, of his Voyages to *Malacca,* to *Amboyna,* to the *Molucca's,* and the Iſle *del Moro;* with the ſucceſs which God had given to his labours. But he forgot not the relation

relation of his danger in the Streight of *Ceylan*, and made it in a manner, which was full of consolation to them.

In the height of the Tempest, said he in his Letter, *I took for my Intercessours with God, the living persons of our Society, with all those who are well affected to it; and join'd to these all Christians, that I might be assisted with the merits of the Spouse of* Christ, *the holy Catholick Church, whose Prayers are heard in Heaven, though her Habitation be on Earth. Afterwards I address'd my self to the Dead, and particularly to* Piere le Fevre, *to appease the wrath of God. I went through all the Orders of the Angels, and the Saints, and invok'd them all. But to the end, that I might the more easily obtain the pardon of my innumerable sins, I desir'd for my Protectress and Patroness, the most holy Mother of God and Queen of Heaven, who without difficulty obtains from her beloved Son, whatsoever she requests. In conclusion, having repos'd all my hope in the infinite merits of our Lord and Saviour* Jesus Christ, *being incompass'd with this protection, I enjoy'd a greater satisfaction, in the midst of this raging tempest, than when I was wholly deliver'd from the danger.*

In very truth, being as I am, the worst of

of all Men, I am asham'd to have shed so many tears of joy, through an excess of heavenly pleasure; when I was just upon the point of perishing. Insomuch, that I humbly pray'd our Lord, that he wou'd not free me from the danger of my Shipwrack, unless it were to reserve me for greater dangers, to his own Glory and his Service. For what remains, God has often shewn me by an inward discovery, from how many perils and sufferings I have been deliver'd, by the Prayers, and Sacrifices, of those of the Society; both such as labour here on Earth, and such who enjoy the fruits of their labours in the Heavens. When I have once begun the mention of our Society, I can never leave; but the departure of the Vessels constrains me to break off: and behold what I have judg'd most proper for the conclusion of my Letter. If I ever forget thee, O Society of Jesus, *let my right hand be unprofitable to me, and may I even forget the use of it.* Si oblitus unquam fuero tui, Societas *Jesu*, oblivioni detur dextera mea. *I pray our Lord* Jesus Christ, *that since, during the course of this miserable life, he has gather'd us into his Society, he wou'd reunite us, in a bless'd Eternity, in the Company of Saints, who behold him in his Glory.*

After

After he had written theſe Letters, and given ſome time to the ſervice of his Neighbour, he took the way of *Comorine*, doubled the *Cape* a ſecond time, and arriv'd at the Coaſt of *Fiſhery*. The *Paravas*, who were his firſt Children in *Jeſus Chriſt*, were overjoy'd at the ſight of their Saint, and *Good Father*, as they call'd him. All the Villages came to meet him, ſinging the Chriſtian Doctrine, and praiſing God for his return. The ſatisfaction of the Saint was not leſs than theirs: but above all things his Conſolation was unſpeakable, to ſee the number of Chriſtians ſo much augmented, by the labours of his Brethren. There were in that place, many of the Society, of whom the chief were *Antonio Criminal*, *Francis Henriquez*, and *Alphonſo Cyprian*; for Father *Xavier*, having written from *Amboyna*, for the greateſt number of Miſſioners whom they cou'd ſpare, towards the cultivation of thoſe new Plants at the Coaſt of *Fiſhery*, all thoſe who came from *Portugal*, after his own arrival in the *Indies*, went thither, excepting the three, who went to the *Molucca's*, and two who ſtay'd at *Goa*, for the inſtruction of the Youth.

He receives great comfort, from the fervency of the new Converts.

The fervency of thoſe new Converts, did not leſs edify *Xavier*, than their number.

ber. In visiting a certain Village, they shew'd him a young Man, a Native of the Country, who having imbark'd in company of a *Portugueſe*, had been cast by Tempest, on the Coast of *Malabar*. The *Saracens*, who inhabit that place, having murther'd the *Portugueſe*, wou'd have forc'd his Companion to renounce his Faith. Thereupon they brought him into a *Mosquee*, where they promis'd him great store of Money and Preferments, in case he wou'd forsake the Law of *Jesus Christ*, and take up that of their Prophet *Mahomet*. But seeing their Promises cou'd not prevail, they threatn'd him with Death, and held their naked weapons over his Head, to fright him. But neither cou'd they shake his Resolution, with that dreadful spectacle; then they loaded him with Irons, and us'd him with extraordinary cruelty, till a *Portugueſe* Captain inform'd of it, came suddenly upon them, with a Troop of Souldiers, and rescu'd the young Man out of their hands. *Xavier* imbrac'd him many times, and bless'd Almighty God, that his Faith was imprinted so lively, in the Heart of a *Barbarian*. He heard also with great satisfaction, of the constancy of some Slaves, who having fled from the Houses of their *Portugueſe* Masters, and living

living amongſt *Gentils*, far from being corrupted with the ſuperſtitions of the *Infidels*, comply'd exactly with the obligations of their Baptiſm, and liv'd in a moſt religious manner. It was reported to him of theſe Slaves, that when any of them died, they ſuffer'd not his Body to be burnt, according to the cuſtom of the *Pagans*, neither wou'd they leave it without Sepulture; but buried it according to the Ceremonies of the Church, and ſet up a Croſs over the Grave.

Though theſe Infidels, whom they ſerv'd, did not hinder them from continuing in Chriſtianity, and that every one of them in particular, was reſolv'd to perſevere in his Faith, even in the midſt of Idolatry, yet they had a longing deſire, to return into the company of the Faithful, where they might be ſupply'd with thoſe Spiritual Succours, which they wanted, and lead a life yet more conformable to their Belief. So, that as ſoon as they had the news of Father *Xavier's* return, who had baptis'd the greateſt part of them, they came to deſire him, That he wou'd make their peace with their Maſters, whom they had left to free themſelves from ſlavery, and declar'd, that they were content, once more to loſe their Liberty in proſpect of the Salvation

Salvation of their Souls. *Xavier* receiv'd them with open Arms, as his well-belov'd Children, and afterwards obtain'd their Pardon.

He ſtays at Manapar, *and what he perform'd there.*

After he had viſited all the Villages, he made ſome ſtay at *Manapar*, which is not far diſtant from *Cape Comorine*. As the only end, which he propos'd to himſelf, was to plant the Goſpel in the *Indies*; and that in order to it, he muſt there eſtabliſh the Society, he began to regulate all things, according to the Principles, and in the Spirit of Father *Ignatius*, General of the Order. Having reaſſembled all the Labourers in the Goſpel, of that Coaſt, he examin'd their ſeveral Talents, and Vertues, in familiar converſation with them, by cauſing them to give an account of what paſs'd betwixt God and them in their own Hearts. After he had aſſign'd to each of them, the places which were moſt convenient for them, both in regard of their bodily ſtrength, and of their ſpiritual endowments. He conſtituted Father *Antonio Criminal*, ſuperiour of all the reſt: And to the end they might be more capable of ſerving that people, he order'd every one of them, with all poſſible care, to apply himſelf to the ſtudy of the *Malabar* Language; which obtains through all

all that Coaſt. Upon this account he commanded Father *Francis Henriquez*, to reduce that Tongue into the Rules of Art, and to compoſe an exact Grammar of it, according to the method of the Greek and Latin Grammars. The work ſeem'd impoſſible, eſpecially to one, who was newly come from *Europe*, and who had little knowledge in the *Indian* Tongues: Nevertheleſs *Henriquez* compaſs'd it in a ſmall time, which was apparently a Miracle of Obedience. In the mean while, *Xavier* judging, that the Expoſition of the Chriſtian Doctrine, which he had made for thoſe of *Molucca*, might be of uſe to his dear *Paravas*, order'd a *Malabar* Prieſt, who was well vers'd in the *Portugueſe*, to tranſlate it into his own Language. But to the end that the conduct of the Miſſioners might be Uniform, and that the ſame Spirit might animate all of them, beſides the inſtructions which he gave them by word of Mouth, he gave them the following Rules in writing.

The Rules which he preſcribes to the Miſſioners of the Fiſhing Coaſt.

In the firſt place, *Where ever the lot of your Miniſtry ſhall fall, be mindful of baptiſing Infants newly born; and perform it your ſelves, without truſting the care of it, to any other perſon. There is nothing at preſent, of more importance. Do not wait till the Parents bid you come; as they may eaſily*

easily neglect it, it behoves you to run through all the Villages, to enter into the Houses, and to Christen all the Infants you can find.

After the great concernment of giving Baptism, you ought to be careful of nothing more, than of entring those little Children into the principles of Faith, who are grown capable of Instruction. Not being able to be in all places, you shall cause the Canacapoles, *and the Teachers of the Catechism, to perform their duty, and religiously to observe the Customs establish'd. To which purposes, when you visit the Villages, to take an account of what passes there, assemble the Masters, with their Scholars, and know from the Children, in the presence of those who are accustom'd to instruct them, what they have learnt, or forgotten since your last visit; this will double the ardency of the Scholars, and the diligence of their Teachers.*

On Sundays, *gather the Men together in the Church, to repeat their Prayers, and observe well, whether the* Pantagatins, *or chief of the people are there present. You are to expound the Prayers which they repeat; and reprove them for the Vices then in fashion: which you are to make them comprehend by using familiar Examples. In fine, you are to threaten the more stub-*

born ſinners with the wrath of God; and tell them, that if they do not reform their lives, their days ſhall be ſhorten'd, by all manner of Diſeaſes: that the Pagan *Kings ſhall inſlave them, and that their immortal Souls ſhall become fuel to the everlaſting flames of Hell.*

When you come to any place, you ſhall inform yonr ſelves, what quarrels are ſtirring in it, and who are the parties; after which you ſhall endeavour to reconcile them. Theſe Reconciliations are to be made in the Church, where it will be fitting to aſſemble all the Women on Saturdays, *as the Men on* Sundays.

When the Malabar *Prieſt, ſhall have tranſlated the Expoſition of the* Creed, *you ſhall take Copies of it, which you ſhall cauſe to be carefully read to the Women on* Saturdays, *to the Men on* Sundays. *If you are there preſent, you ſhall read it your ſelves, and add to the Expoſition, what you think convenient for the farther clearing it.*

Diſtribute to the Poor thoſe Collections which are made for them in the Churches, by the Charity of the Congregation; and beware of taking any part of them for your own uſes.

Fail not every Saturday *and* Sunday, *to put the Faithful in mind, of giving you notice,*

notice, when any one falls ſick, to the end you may viſit them. And give them to know, that if they do not advertiſe you, and that the ſick perſon dies, you will not allow him burial amongſt Chriſtians, in puniſhment of their neglect.

When you viſit the ſick, take eſpecial care that they repeat to you, the Apoſtles Creed *in their Mother Tongue. Interrogate them on every Article and ask them, if they believe ſincerely. After this make them ſay the* Confiteor, *and the other Catholick Prayers, and then read the Goſpel over them.*

For the burial of the dead, you ſhall aſſemble the Children, and coming out of the Church with them, the Croſs being at the head of the Proceſſion, you ſhall ſing the Chriſtian Doctrine, coming and going. You ſhall ſay the Prayers of the Church, at the Houſe of the dead perſon; and before he is put into the ground. You ſhall alſo make a ſhort Exhortation to the Aſſembly, before the Corps, upon the neceſſity of death, the amendment of life, and the practice of Vertue.

You ſhall give notice to the Men on Sunday, *and to the Women on* Saturday, *to bring their ſick Children into the Church, that you may read the Goſpel over them, for their cure; and that the Parents from*

thence may receive increaſe of Faith, and reſpect to the Temples of our Lord.

You ſhall your ſelves determine all litigious cauſes; and if you cannot end them on the place, defer them to the next Sunday; *and after Divine Service cauſe them to be expedited by the principal Inhabitants of the place. Yet I will not that theſe ſort of Affairs ſhou'd take up too much of your time: Nor, that you prefer the care of your Neighbour's temporal Concernments, before works of Charity, which reſpect the Salvation of Souls; and am of opinion, That when any important buſineſs of that kind ſhall happen, you ſhou'd remit it to the* Portugueſe *Commandant.*

Do all things in your power, to make your ſelves belov'd by thoſe people; for by that you will be able to do more good upon them, than by being fear'd. Decree no puniſhment againſt any perſon, but by the advice of Father Antonio Criminal: *And if the Commandant of the* Portugueſe *be preſent, do nothing without his order. In caſe any Man or Woman, ſhall make a* Pagod, *or Idol, baniſh them from the Village if Father* Criminal *conſent to it. Teſtify great affection to the Children who frequent the Chriſtian Schools; pardon, and wink at their faults ſometimes, leſt a ſevere uſage ſhou'd fright them from us.*

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In presence of a Portugueſe, *abſtain from reproving and condemning the Natives of the Countrey, who are Chriſtians; on the contrary, commend and excuſe them, on all occaſions. For conſidering how lately they have embrac'd the Faith, and what aſſiſtance is wanting to them, to live like good Chriſtians, 'tis only to be admir'd, that they are not more vicious.*

Be ſerviceable in all you can to the Malabar *Prieſts, in what relates to their Spiritual Advantage: take care that they confeſs themſelves, and ſay Maſs, and give good Examples, and write nothing againſt them to any perſon whatſoever.*

Live ſo well with the Portugueſe *Commandants, that no miſunderſtanding be ever perceiv'd betwixt you, and them. For the reſt of the* Portugueſes, *uſe all ſort of means, to make them your Friends: Have never any quarrel with any of them, though they ſhou'd bring you into Law, or quarrel with you without the leaſt provocation on your part. If they uſe the new Chriſtians hardly, oppoſe them, but with much mildneſs; and if you find your oppoſition may be likely to ſucceed, make your Complaint to the* Portugueſe *Commandant; with whom, I once again beſeech you, never to have any difference.*

Let your Converſation with the Portugueſes *be always confin'd to Spiritual Subjects; of Death, of Judgment, of Purgatory, of Hell, of the frequentation of Sacraments, and the exact obſervation of Gods Commandments: For if you never ſpeak to them, but concerning theſe matters, they will never rob you of thoſe hours which are ſet apart for your Function.*

Fail not to write to Goa, *to the Fathers and Brothers of our Society, giving them an account of the Fruit of your Labours; and propoſing to them, what you think may be to the advancement of Piety. You ſhall write alſo to the Biſhop, but with much Reverence and Submiſſion, as to the Common Father, and Paſtor General of this new World.*

What above all things I recommend to you, and which I can never ſufficiently repeat, is, That whatſoever Voyage you make, and whereſoever you ſhall be, you ſhall endeavour to gain the love of all people, by your good Offices, and fair demeanour: by which means you will have greater opportunities for the gaining of Souls; which God Almighty grant you all the Grace to do, and abide for ever with you.

He paſſes over to the Iſle of Ceylan: *his Actions there.*

Things being thus regulated on the Coſt of *Fiſhery*, the Father wou'd paſs into

into the Isle of *Ceylan*, before his return to *Goa*. His design was to gather the fruit of that precious Blood, which two years before was shed by the King of *Jafanatapan*; or at least to see what inclination those people had to receive the Gospel, who had beheld the constancy of the Martyrs. Indeed, the death of the two young Princes converted, who pretended to the Crown of *Jafanatapan*, destroy'd almost all hopes of planting Christianity in that Isle. Notwithstanding which, *Xavier* converted the King of *Candè*; who is one of the Kings of *Ceylan*. After which he went to the Tyrant, who had treated the Christians with so much cruelty, to try if he cou'd work him, though against all humane appearances, to suffer the Law of *Jesus Christ*, to be preach'd in his Dominions, and to bring him also to be a Christian.

As Reasons of State prevail most with Princes, so the Father represented to this Infidel, That his Throne cou'd never be establish'd, but by the Arms of the *Portugueses*; that if he once contracted with them a strict alliance, he had nothing farther to apprehend, either from his Enemies or his Subjects. The *Barbarian*, who fear'd all things, both from within and from without, forgetting that *Don*

Alphonſo de Soſa, wou'd have made War upon him, in favour of the two baptis'd Princes, hearken'd to the Propoſitions of Peace, and even permitted the Father to explain to him, the Myſteries of the Chriſtian Faith. The inſtructions of the Saint wrought ſo much upon the Tyrant, that being chang'd, in a very ſhort ſpace of time, he promis'd to embrace the Faith, and labour to bring his Subjects into it, offering for the pledge of his word, to put his Kingdom into the Hands of the King of *Portugal*, and to pay him ſuch Tribute as ſhou'd be thought fitting, without any farther demand in his own behalf, than of two things. The one was, That the Governour of the *Indies*, ſhou'd conclude a firm Alliance with him, as he had done with other *Indian* Kings, who had made themſelves Vaſſals to the Crown of *Portugal*: The other, That in order to hinder thoſe revolts and troubles which might ariſe from the change of Religion, he might have a Company of *Portugueſe* Souldiers, to be entertain'd at his own charges.

He departs for Goa, *and finds the Viceroy at* Bazain.

Father *Xavier*, well ſatisfy'd, to have thus ſucceeded beyond his expectations, ſet Sail for *Goa*, with an Embaſſadour of the Infidel King, and arriv'd there on *March* the 20*th*. in the year 1548. Underſtanding

derſtanding there, that the Viceroy *Don John de Caſtro*, was at *Bazain*, towards the Gulph of *Cambaya*, he imbark'd anew, notwithſtanding, that the ſeaſon was improper for Navigation; as judging that a buſineſs of ſuch conſequence, cou'd not be too ſoon concluded, and that delays frequently ruin'd the moſt hopeful Affairs. *Caſtro* had never ſeen *Xavier*, but all he had heard related of him, gave him an earneſt longing to behold him. He receiv'd him with all thoſe Honours which are due to a Saint, at the firſt meeting, and willingly accepted what the King of *Jafanatapan* had offer'd, on the Conditions above mention'd. But he retain'd for ſome time, the Man of God, both to hear him preach, and to conſult him on ſome difficult Affairs, where the Intereſts of State, and thoſe of Religion were joyn'd together.

He obtains whatever he demands of the Viceroy.

In the mean time, he deſign'd *Antonio Monis Barreto*, a man of Authority, and very brave, for the Garriſon of *Jafanatapan*, with an hundred Souldiers, well diſciplin'd, and worthy of ſuch an Officer. At the ſame time he order'd a magnificent Entertainment, for the Embaſſadour, who remain'd at *Goa*: And that if any of his Train wou'd receive Baptiſm, no coſt ſhou'd be ſpar'd at that Solemnity.

ty. But the King of *Jafanatapan*, fail'd afterwards in Fidelity, both to God and Man, and in all probability, it was that failure, which drew the laſt misfortunes on his perſon, and his Kingdom.

He converts a young Gentleman who was very much debauch'd.

The ſtay which *Xavier* made at *Bazain*, was not unprofitable to a young man of Quality, who was much debauch'd, call'd *Rodrigue Segueyra*, whom he had known two years before. For *Segueyra* having committed a Murther at *Malacca*, when the Father made his firſt Voyage to the Town, retir'd into the Hoſpital to avoid the purſuit of Juſtice. There it was that the Father knew him, and grew into his Familiarity, by his engaging ways of Mildneſs and Courteſy; which always ſucceeded with him. When he had gain'd the affection of *Segueyra*, he ſpoke to him of Eternity, with ſo much power, that the young Gentleman, entred into ſerious thoughts, and made a general Confeſſion to him. *Xavier*, to ingage him the more in the ways of Goodneſs, and to free him from that confinement of the Hoſpital, where his Crimes had forc'd him to take Sanctuary, made up the buſineſs with his Adverſaries, and obtain'd his pardon from the Governour of *Malacca*: But ſeeing the ſoft and diſſolute manner of living in *Malacca*, was capable of

of ruining all his good intentions, he advis'd him to leave the *Indies*, and return into *Europe*. *Segueyra*, who was ſenſible of his own weakneſs, and deſir'd to ſave his Soul, promis'd the Father to obey him, and put himſelf into a condition, of executing his promiſe. In effect he took the way of *Goa*, with deſign from thence to go for *Portugal*. But being made a Receiver of the publick Revenues by the Viceroy *Don John de Caſtro*, he thought no more of *Portugal*, but relaps'd into his firſt Debauches.

Xavier, was wholly loſt to his remembrance, when he happen'd to meet him at *Bazain*, the ſight of the Father ſurpris'd him at firſt, and almoſt confounded him. But ſtraight recovering, he came up boldly to him, and took his hand, to have kiſſed it according to his former cuſtom. The Father as courteous and civil as he was, yet thruſt him back, ſternly enough; yet mollifying himſelf a little, *How, my Son*, ſaid he, *are you ſtill in the* Indies? *were you not advis'd to leave* Malacca, *and return to* Portugal?

The *Portugueſe*, in great diſorder, and not knowing how to excuſe himſelf; laid all the blame upon the Governour, who had detain'd him, in ſome ſort againſt

gainſt his will. *But*, reply'd *Xavier* with a holy indignation, *is it the Governour who has oblig'd you to lead the life of a Beaſt, and to continue for two years without going to Confeſſion? However it be*, continu'd the Father, *know that we two ſhall never be well with one another, ſo long as you are upon ill terms with God.* At theſe words *Segueyra* pierc'd with a lively ſorrow, ask'd pardon of the Father, for his breach of promiſe, and his unfaithfulneſs to the Divine Grace. He Confeſs'd himſelf the ſame day; and wholly chang'd his life, under his direction, whom God had ſent to bring him back into a better way.

Don John de Caſtro, who was deſirous of profiting by the Father's Counſels, for the regulation of his own life, wou'd have been glad, to have retain'd him longer; but ſeeing him reſolv'd on going, gave him leave to depart; yet begging him at the ſame time, that he wou'd paſs the Winter at *Goa*, that after his own return thither, he might uſe his aſſiſtance in the affairs of his Conſcience.

He fixes the reſolution of Coſmo de Torrez *to enter into the Society.*

The Father return'd, very ſeaſonably, for the good of *Coſmo de Torrez*, a *Spaniſh* Prieſt, and Native of *Valentia*; one of the greateſt Wits, and moſt knowing Perſons

Persons of that Age. *Torrez*, was imbark'd on the Fleet, which came from *Mexico* to the *Molucca* Islands; and which, having sail'd over so many Seas, to little purpose, stay'd at *Amboyna*, as we have already related. He there met *Xavier*, and was so charm'd with his manner of life, that he had thoughts of becoming his Disciple. But besides, that the labours which are unseparable from the Ministry Apostolical, somewhat shock'd him, he judg'd, that he ought to undertake nothing, but by the Counsel of the Bishop of the *Indies*. Insomuch, that he left *Amboyna*, without forming any resolution, and even without opening himself to Father *Xavier*.

When the *Spanish* Fleet was arriv'd at *Goa*, he presented himself to the Bishop, who being in want of Spiritual Substitutes, gave him one of the chief Vicariats of his Dioceſs. *Torrez* was of Opinion that God requir'd nothing farther of him; and for the space of four or five months, perform'd all the functions of that Office, which the Bishop had given him in charge. But the continual disquiets of his Soul, render'd him suspitious of his own condition, and brought him to believe, that God had punish'd him, for not following the new Apostle of the East. Being

Being one day, much troubled in his mind, he went to the Colledge of St. *Paul*, and open'd himſelf to Father *Lancilotti*, deſiring him, to unfold to him the nature of that Inſtitute, with which he was ſo much taken, by ſeeing Father *Xavier* at *Amboyna*. As ſome interiour motions had of late, puſh'd him on, to the performance of ſomewhat that was great, and of ſuffering all things for the glory of *Jeſus Chriſt*, he found the Inſtitute of *Ignatius*, ſo conformable to the preſent diſpoſitions of his Soul, that without farther ballancing the matter, he was reſolv'd to go through the Spiritual Exerciſes, to fit himſelf for the change of his condition. From the ſecond day, he receiv'd ſuch light, and ſo much comfort from above, that he believ'd himſelf in Heaven already. He cou'd not ſufficiently admire, that thoſe plain, and eaſy truths, which he had often read, without any taſte of them, ſhou'd make ſuch lively impreſſions in him, as now they did. And he diſcover'd this to *Lancilotti*, with expreſſions full of aſtoniſhment.

Nevertheleſs being affrighted at the proſpect of a perpetual ingagement, and perhaps tempted by the Devil, he cou'd not ſettle to it, and was every day, more and more irreſolute. *Xavier*

Xavier arriv'd juſt at that point of time. He had ſcarcely ſeen *Torrez*, when behold a man, fix'd on the ſudden, and reſolv'd, and preſſing to be receiv'd amongſt the Children of *Ignatius*. The Apoſtle receiv'd him, and took pains himſelf to form him, according to the ſpirit of the Society. He alſo admitted ſome *Portugueſes*, who had great Talents for the Miſſion, and were inflam'd with the zeal of Souls.

They liv'd together in the Colledge of St. *Paul*, where that fervour reign'd, not only amongſt the *Jeſuites*, but alſo amongſt thoſe of the Seminary, whoſe numbers increas'd daily. The *Japonneſe*, *Anger*, was amongſt them, leading a moſt regular life, and breathing after that Baptiſm, which had been deferr'd 'till the return of the Holy man.

He inſtructs Anger *anew, and cauſes him to be farther taught by* Torrez.

Xavier did not ſatisfie himſelf, with having inſtructed him anew: he conſign'd over to the care of *Torrez*, who fully explain'd to him all the Myſteries of Faith. *Anger* with his two Servants, who receiv'd the ſame inſtruction, were at length ſolemnly Baptis'd, on *Whit-Sunday*, by the Biſhop of *Goa*, *Don John d' Albuquerque*; ſo, that the Church began to take poſſeſſion of the moſt remote Nation in the World, on the ſame day

day of *Pentecoſt*, when the holy Spirit deſcending on the Apoſtles, gave them their Miſſion to carry the Goſpel, to all the People of the Earth.

Anger was deſirous to be nam'd *Paul de Sainte Foy*, in memory of the Colledge, belonging to the *Society of Jeſus*, where he had receiv'd the particular knowledge of the Divine Law, which was ſometimes call'd the *Colledge of St.* Paul, and ſometimes the *Seminary of the Holy Faith.* One of his Servants took the Name of *John*, and the other of *Anthony.* In receiving Baptiſm, he receiv'd the peace of Soul, which he never cou'd obtain before; and writ word of it to *Rome*, the ſame year, in a Letter to Father *Ignatius*, dated *November* the 25*th.*

But to the end, that the new Converts might have the true Principles of Chriſtian Morality, and that their behaviour might be anſwerable to their Belief, Father *Xavier* intruſted *Torrez*, with giving them the ſpiritual Exerciſes of the Society.

During the thirty days, that theſe *Japonians* were in retirement, 'tis not to be expreſs'd, what Cœleſtial illuminations, what holy thoughts, what interiour delights the Holy Spirit infus'd into them.

Anger

Anger cou'd ſpeak of nothing but of God; and ſpoke of him with ſo much fervency, that it ſeem'd even to burn him up. The Myſtery of the Paſſion, mov'd him above all the reſt, and he was ſo raviſh'd with the goodneſs of God, ſo poſſeſs'd with love, in conſidering a God Crucify'd, that he breath'd nothing but Martyrdom, and the Salvation of his Brethren. So that he was often heard to cry out, in the midſt of his Devotions, *How glad ſhou'd I be to dye for thee, O my God. O my dear* Japonians, *how much are you to be lamented, and what Compaſſion do you raiſe in me!*

The Maſter and Servants came out of their retirement with ſo much ardour, that *Xavier* wrote into *Europe*, that he was animated by their Example to the ſervice of God, and that he cou'd not look on them, without bluſhing at his own Cowardiſe.

He hears news from Japan, *and deſigns a Voyage thither, to Preach the Goſpel.*

In converſing with them, he underſtood, what he had formerly learnt by hear ſay, from *George Alvarez*, and other *Portugueſes*, that the Empire of *Japan*, was one of the moſt populous in the World: That the *Japonneſes* were naturally curious, and covetous of Knowledge, and withall docible, and of great Capacity. That being generally ingenious,

nious, and very rational, if they were instructed in the Morals of Christianity, they wou'd easily submit to them; and that if the Preachers of the Gospel, liv'd according to Gospel Rules, the whole Nation wou'd subject it self to the yoke of *Jesus Christ*, not perhaps so readily at first, but in process of time, and after clearing of their doubts.

There needed no more, to induce *Xavier* to carry the Faith into *Japan*, the mildness, the civility, and the good parts of the three Baptis'd *Japonians*, made him conceive a high opinion of all the rest: And the *Portugueſe* Merchants newly return'd from *Japan*, confirm'd it so fully to him, that in these three, he had the pattern of the whole Nation, that he doubted not, but that the Christian Religion wou'd make an admirable progress there. But that which *Anger* told him, that there were in his Country many Monasteries of *Heathen* Priests, that some of them led their lives in solitude and contemplation, that every Monastery had its Superiour, who was a Person venerable for his Age and Learning: that they came abroad from their lonely abode, once a week, with mortifi'd looks, and uncouth habits, to Preach to the People; that in their Sermons

mons they drew ſuch lively Figures of Hell, that the Women wept, and cry'd out, at thoſe diſmal repreſentations. All this, I ſay, appear'd to *Xavier*, as ſo many doors, and in-letts for the Faith; and he prais'd God, that by the admirable conduct of his Providence, which ſecretly manages the Salvation of men, the Spirit of Lyes, had thus prepar'd the ways for the Spirit of Truth.

He ador'd alſo the wiſdom of the ſame Providence, which taking the occaſion of a man who fled from Juſtice, and ſought repoſe for his troubled Conſcience, had led three *Japonians* from their native Country, and brought them to *Goa*, that they might ſerve for Guides to a Miſſioner. But, that theſe Guides might be the more ſerviceable, he thought fit they ſhou'd learn to Read and Write, in the *Portugueſe* Language. *Anger*, whom from henceforth we ſhall name *Paul de Sainte Foy*, was eaſily inſtructed, in all they taught him; for beſides that he was of a quick and lively apprehenſion, he had ſo happy a memory, that he got by heart almoſt all the *Goſpel of St.* Matthew, which Father *Coſmo de Torrez*, had Expounded to him before his Baptiſm.

In the mean time *Don John de Caſtro*, was rigging out a Fleet, with deſign to poſſeſs himſelf of *Aden*, one of the ſtrongeſt Towns of *Arabia Felix*, and ſcituate at the foot of a high Mountain, which reach'd even to the Sea, by a narrow tongue of Earth. This Port is of great importance, to ſhut up the paſſage of the *Indies* to the *Turks* and *Saracens*, who go thither by the red Sea; and from this conſideration it was, that *Albuquerque* the Great, endeavour'd to have Maſter'd it in the year 1513, but the vigorous reſiſtance of the *Achenois* forc'd him to forſake the Siege. After that time, they were deſirous of their own accord, to have deliver'd it up to the *Portugueſes*, thereby to free themſelves from the tyranny of the *Turks*. Yet it was not then done, through the fault of a Captain call'd *Soarez*, who having no Orders to take Poſſeſſion of the Town, was ſo weak a Politician as to refuſe it, when it was offer'd to the Crown of *Portugal*.

That People, whom the *Turk* us'd worſe than ever, teſtifi'd the ſame inclination, under the Government of *Caſtro*, and it was on that occaſion, that he ſent a Fleet towards the Streight of *Mecca*, under the Command of his Son, *Alvarez*

Alvarez de Caſtro. Eight Foyſts of *Goa*, full of Souldiers, ſet out for the Expedition of *Aden*. Amongſt theſe there was one very brave Fellow, renown'd for his Military Actions, but blacken'd with all ſorts of Crimes, and more infamous by his Debauch'd Manners, than known by his Valour. He ſeem'd a kind of ſalvage Beaſt, who had no more of Man in him, than the bare Figure, nor any thing of a Chriſtian, beſides the name. Above eighteen years he had abſtain'd from Confeſſion; and that he once preſented himſelf to the Biſhop of *Goa*, was leſs to reconcile himſelf to God, than to take off the imputation, of being either a *Mahometan*, or an *Idolater*.

He undertakes the Converſion of a Souldier.

Father *Xavier* had caſt an eye upon this wretch, and waited only an opportunity, to labour in ſo difficult a Converſion. Underſtanding that this Souldier was imbarking on one of the Foyſts, which were going to joyn the Fleet, he went out of the Colledge of St. *Paul*, at the firſt notice of it, taking nothing with him, beſides his *Breviary*, and enter'd into the ſame Veſſel. It was believ'd by thoſe who ſaw the Father, that he had Orders from the Viceroy to accompany his Son *Alvarez*, and every one was glad of it, excepting only he,

for whoſe ſake he came. He drew near the Souldier, and when they had weigh'd Anchor, began to make acquaintance with him, and grew familiar to that degree, that the reſt of the Souldiers, who were leſs debauch'd, cou'd not ſufficiently admire it, and ſome of them ſaid of *Xavier*, what a *Phariſee* ſaid formerly of our Lord, *If this Man were indeed a Prophet, he wou'd diſcern what manner of man he was, in whom he takes ſo much delight.*

Theſe Diſcourſes, did not at all daunt the Father. He ſaw his Souldier playing whole nights together, for he was a great Gameſter. He took no notice of his extravagancies, and ſometimes heard him Swear without ſeeming to regard it. Only one day he ſaid to him, that Gaming requir'd a Compos'd Spirit, and if he took not the better heed, that Paſſion, which he had in Play, wou'd make him loſe.

The Souldier, brutal as he was, grew inſenſibly to have a kindneſs for a man, who was ſo much concern'd in his advantages, and took pleaſure in hearing him diſcourſe not only of War, and Sea Affairs, but alſo of Religion and Morality. In concluſion, he made ſome reflections on the horrour of his life, and felt

felt even ſome remorſe of Conſcience for it. Being one day together with the Father, in a private part of the Ship, *Xavier* ask'd him, to whom he had Confeſs'd himſelf before he went on Shipboard? Ah Father, ſaid the Souldier, I have not been at Confeſſion theſe many years. And what do you imagine wou'd become of you, ſaid the holy man, ſuppoſing you ſhou'd be kill'd in this action, and in the condition you now are? I wou'd once have Confeſs'd my ſelf, reply'd the Souldier, at leaſt for faſhion, and decency, but the Vicar of *Goa* wou'd not ſo much as hear me, but told me I was a Reprobate, and deſerv'd nothing but Hell-Fire. The Vicar was, in my Opinion, ſaid *Xavier*, ſomewhat too ſevere, to treat you in that manner. He had perhaps his Reaſons for that uſage, and I have mine to treat you otherwiſe. For indeed the Mercies of our Lord are infinite, and God wou'd have us as indulgent to our Brethren, as he himſelf is to us: Thus, when the Sins of which you find your ſelf guilty, were a thouſand times more numerous and more crying, than they are, I ſhall have the patience to hear them all, and ſhall make no difficulty of giving you abſolution, provided you take thoſe thoughts

and resolutions, which I shall endeavour to infuse into you.

He converts the Souldier, and what means he uses to ingage him to Penance.

By these words he brought the Souldier to a general Confession, he dispos'd him for it, by causing him, to recall into his memory his past life, and drawing him into the particulars of those Sins, which a man of his Character and Profession, might possibly have committed. While they were upon these terms, the Ship cast Anchor at the Port of *Ceylan*, for refreshment. Many of the Fleet went on shore, and amongst the rest, the Father and the Souldier, they went together to a wild solitary place: there the Souldier made his Confession with abundance of tears, resolv'd to expiate his Crimes, with whatsoever Penance the Father shou'd enjoyn him, were it never so rigorous. But his Confessour gave him only a *Pater Noster*, and an *Ave* to say. Whereat the Penitent being much amaz'd, from whence proceeds it, my Father, said he, that being so great a Sinner as I am you have given me so light a Penance? Be content, answer'd *Xavier*, O my Son, we shall appease the Divine Justice: and at the same instant, he withdrew into a Wood, while the Souldier perform'd his Penance. There he did, what he had formerly

formerly done on the like occaſion: he bar'd his Shoulders, and diſciplin'd himſelf ſo rigorouſly, that the Souldier heard the noiſe of the ſtrokes, and came running to him, beholding the Father all in blood, and rightly judging what was the motive of ſo ſtrange an action, he ſnatch'd the Diſcipline out of his hands, and crying out, it was the Criminal who ought to endure the puniſhment, and not the innocent to bear the pains of Sin; he immediately ſtrip'd himſelf, and chaſtis'd his body with all his ſtrength. *Xavier* often-times embrac'd him, and declar'd, that it was for his ſake alone that he came on Ship-board. So having given him wholſome Admonitions to confirm him in the Grace of God, he left him, and return'd to *Goa* on the firſt Veſſel which went out of the Port, where they made the ſtay. As for the Souldier, he follow'd the Fleet, and after the Expedition of *Aden* was ended, he enter'd into Religion, chuſing one of the moſt auſtere Orders, where he liv'd and dy'd, in extraordinary holineſs.

He aſſiſts the Viceroy of the Indies *at his death.*

Not long after the Father was return'd to *Goa*, the Governour *Don John de Caſtro* return'd alſo; but very ill of a Hectick Fever, which had been conſuming him for ſome months before. Finding

ing himſelf in a daily decay of health and ſtrength, and doubting not the end of his life was near approaching, he quiet laid aſide all buſineſs, and ſubſtituted others to ſupply his place. After which his thoughts were wholly employ'd on death, and the great concernments of Eternity. He had many long converſations with Father *Xavier*, on that Subject, and refus'd to ſee any one but him. During theſe Tranſactions, a Ship, which came from *Lisbonne*, brought Letters to the Viceroy from the King of *Portugal*, who gave great praiſes to his management, and continu'd him for three years longer, in the Government of the *Indies*. As *Don John* was much belov'd, ſo on this occaſion, publick rejoycings were made over all the Town. But the Sick Viceroy, hearing the diſcharge of the Artillery, and ſeeing almoſt from his Bed the Bonefires that were made, cou'd not forbear laughing at it, though he was almoſt in the agonies of death. *How deceitful and ridiculous is this World*, ſaid he, *to preſent us with honours of three years continuance, when we have but a moment more to live!* The Father aſſiſted him, even to the laſt drawing of his breath, and had the conſolation to behold a great man of this world, expiring with

with the thoughts of a Saint in Holy Orders.

Xavier being Maſter of himſelf, in ſome manner, after the deceaſe of *Don John de Caſtro*, who had deſir'd him not to ſtir from *Goa*, during the Winter, had thoughts of viſiting once more the Coaſt of *Fiſhery*, before his Voyage to *Japan*; his reſolutions of which, he had not hitherto declar'd. But the incommodities of the ſeaſon hinder'd him; for at one certain time, the Sands ſo choke up the Channels of the Iſle, that no Ship can either go out of the Port, or enter into it.

He applies himſelf more than ever to the exerciſes of an interiour Life.

In waiting 'till the Navigation became free; the Saint apply'd himſelf particularly to the exerciſes of a Spiritual Life, as it were to recover new ſtrength after his paſt Labours, according to the cuſtom of Apoſtolical men, who in the communications which they have with God, refreſh themſelves, after the pains which they have taken with their Neighbour.

Then it was, that in the Garden of *Saint Paul's Colledge*, ſometimes in walking, at other times in retiring into a little Hermitage, which was there ſet up, he cry'd out, *'Tis enough, O my Lord, it is enough!* And that he open'd his Caſſock

ſock before his Breaſt, to give a little Air to thoſe Flames which burnt within him, by which he declar'd, that he was not able to ſupport the abundance of heavenly Conſolations, and at the ſame time gave us to underſtand, that he wou'd have rather choſen to ſuffer any Torments for the ſervice of God, than to have enjoy'd all thoſe ſpiritual delights: ſo that his true meaning, was a Prayer to God, that he wou'd pleaſe to reſerve for him thoſe pleaſures in another life, and in the mean time, wou'd not ſpare to inflict on him, any pains or ſufferings in this preſent World.

He returns to his Employment in the care of Souls, at Goa.

Theſe interiour Employments, did not hinder him from the labours of his Miniſterial Vocation, nor from ſuccouring the diſtreſt, in the Hoſpitals and Priſons. On the contrary, the more lively and ardent the love of God was in him, the more deſirous he was, to bring it forth, and kindle it in others. His Charity caus'd him often to relinquiſh the quiet of Solitude, and the delights of Prayer; therein following the Principle of his Father *Ignatius*, that it was neceſſary to forſake God for God.

He receives ſupplies from Europe, *the arrival of Father* Gaſper Barzeus.

The Seaſon began to be more moderate, and *Xavier* was diſpoſing himſelf to ſet Sail for the Cape of *Comorine*, when

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a *Portugueſe* Veſſel arriv'd from *Mozambique*, which brought in her, five Miſſioners of the Society. The moſt conſiderable of theſe Miſſioners, and of five others which came along with the Fleet, was *Gaſpar Barzeus*, a *Flemming* by Nation. Father *Francis*, had already heard ſpeak of him, as an excellent Labourer, and a famous Preacher; but his Preſence and the Teſtimony of all the Ship, gave the Saint ſuch great Idea's of his Merit, that he look'd on him from thence forward, as an Apoſtle of the *Eaſtern* Countries.

He paſs'd five days with theſe new Companions, on the fourth of which, he caus'd Father *Gaſpar* to preach before him, that he might ſee his Talent for the Pulpit; and diſcover'd in him all the Qualities of a perfect Preacher. Many *Portugueſe* Gentlemen, who had been much edify'd, by the Vertues and Converſation of *Barzeus* during all the Navigation, which had been exceeding dangerous, came and fell at the Feet of *Xavier*, deſiring that he wou'd pleaſe to receive them into the Society. The Captain of the Ship, and the Governour of one of the chief Citadels, which the *Portugueſe* enjoy in *India*, were of the number. He admitted ſome of them before his departure, and deferr'd the reſt till his

his return: but he wou'd that all of them ſhou'd perform the Spiritual Exerciſes of Father *Ignatius*.

He goes to the Fiſhing Coaſt, *his Actions there.*

At length *Xavier* embark'd on the ninth of *September*, for the *Fiſhing Coaſt*: There he comforted and confirm'd the Faithful, who were continually perſecuted by the *Badages*, thoſe mortal and irreconcileable Enemies of the Chriſtian name. He alſo encourag'd the Goſpel Labourers of the Society, who for the ſame reaſon, went in daily hazard of their lives. Having underſtood, that Father *Francis Henriquez*, who cultivated the Chirſtianity of *Travancor*, was ſomewhat diſſatisfy'd, and believ'd he loſt his time, becauſe ſome of thoſe new Converts, ſhaken either by the Promiſes or Threatnings of a new King, who hated the Chriſtians, had return'd to their former Superſtitions, he writ him Letters of Conſolation, deſiring him to be of good courage, and aſſuring him, that his Labours were more profitable than he imagin'd: that when all the Fruit of his Zeal, ſhou'd be reduc'd to the little Children who dy'd after Baptiſm, God wou'd be well ſatisfy'd of his endeavours, and that after all, the Salvation of one only Soul, ought to comfort a Miſſioner, for all his pains; that God account-

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ed with us for our good intentions, and that a Servant of his, was never to be esteem'd unprofitable, who labour'd in his Vineyard, with all his ſtrength, whatever his ſucceſs might prove.

Father *Xavier* was not content, to have fortify'd the Miſſioners, both by word and writing in his own perſon, he deſir'd of Father *Ignatius*, that he wou'd alſo encourage them with his Epiſtles; and principally, that he wou'd have the goodneſs to write to *Henry Henriquez*, a Man mortify'd to the World, and laborious in his Miniſtry.

He ſpeaks to the Deputy Governour of the Indies, *concerning his Voyage to* Japan.

Having order'd all things in the Coaſt of *Fiſhery*, he return'd by *Cochin*, where he ſtay'd two Months; employing himſelf without ceaſing, in the inſtruction of little Children, adminiſtring to the ſick, and regulating the manners of that Town. After which he went to *Bazain*, there to ſpeak with the Deputy Governour of the *Indies*, *Don Garcia de Saa*, whom *Don John de Caſtro*, had nam'd upon his Death-bed, to ſupply his place. The Father was deſirous to obtain his Letters of Recommendation to the Governour of *Malacca*, that in vertue of them his paſſage to *Japan*, might be made more eaſy.

'Tis true, the news he receiv'd, that the

the *Chinois*, ill satisfy'd of the *Portugueses*, had turn'd them out of their Country, seem'd to have broken all his Measures, because it was impossible to arrive at the Isles of *Japan*, by the way of *Malacca*, without touching at some Port of *China*. But 'tis the property of Apostolical Zeal, to make no account of those seeming impossibilities, which appear in the greatest undertakings.

All endeavours are us'd, to break the Fathers intended Voyage to Japan.

When *Xavier* was come back to *Goa*, and it was known that he design'd a Voyage to *Japan*, his Friends made use of all their endeavours to divert him from it. They first set before him the length of the way, which was thirteen hundred Leagues: The certain and inevitable dangers, to which he must expose his life, not only by reason of Pyrates, which continually infest those Seas, and murther all who come into their Hands, but also for the Rocks, unknown to the most skilful Pilots, and of certain Winds call'd *Typhons*, which reign from *China* even to *Japan*, in a vast extent of Sea. They said, *That those impetuous Hurricanes, were us'd to whirl a Vessel round, and founder it, at the same moment; or else drive it with fury against the Rocks, and split it in a thousand pieces.* They added, *If by Miracle he shou'd happen*

pen to escape the Pyrates, and avoid the Tempests, yet he cou'd promise no manner of safety to himself, in the Ports of China, *from whence the* Portugueses *were expell'd; and for what remain'd, if he were possess'd with an unsatiable Zeal, there were other vast Kingdoms of the* East, *where the light of the Gospel had not shone; that even in the Neighbourhood of* Goa *there were Isles remaining, and Territories of Idolaters: That he might go thither in Gods name, and leave the thoughts of those remote Islands, which Nature seem'd to have divided from the Commerce of Mortals; and where the power of the* Portugueses *not being establish'd, Christianity cou'd not be able to maintain it self, against the Persecution of the* Pagans.

He slights the reasons alledg'd against his Voyage to Japan.

Xavier was so well perswaded, that God wou'd have him travell to *Japan*, that he wou'd not listen to the reasons of his Friends. He laugh'd at their fears, and told them, *That perhaps he should not be more unfortunate than* George Alvarez, *or* Alvarez Vaz, *who had perform'd the Voyage of* Japan, *in spight of all those Pyrates, and those Hurricanes, with which they wou'd affright him.* This he said smiling, after which, resuming a serious Air, *Verily*, said he, *I am amaz'd, that you wou'd endeavour to hinder me, from going*

for the good of Souls, whither you your ſelves wou'd go, out of the ſordid conſideration of a ſmall tranſitory gain! and muſt plainly tell you, I am aſham'd of your little Faith. But I am aſham'd for my ſelf, that you have prevented me in going thither firſt, and cannot bear that a Merchant ſhou'd have more courage than a Miſſioner. In concluſion, he told them, *That having ſo often experienc'd the care of Providence, it wou'd be an impiety to diſtruſt it; that it had not preſerv'd him from the Swords of the* Badages, *and the poiſons of the Iſle* del Moro, *to abandon him in other dangers: that* India *was not the boundary of his Miſſion; but that in coming thither, his deſign had always been, to carry the Faith, even to the utmoſt limits of the World.*

He writes to Father Ignatius, *and to Father* Rodriguez.

He then wrote to Father *Ignatius*, to give him an account of his intended Voyage, and of the thoughts of his Heart, concerning it. *I cannot expreſs to you,* ſaid he, *with what joy I undertake this long Voyage. For 'tis all full of extream dangers; and he who out of four Ships, can preſerve one, thinks he has made a ſaving Voyage; though theſe perils are ſurpaſſing all I have hitherto prov'd, yet I am not diſcourag'd a jot the more from my undertaking: So much the Lord has been pleas'd to fix it in my mind, that the Croſs*

ſhall

ſhall produce great fruits in thoſe Countries, when once it ſhall be planted there.

He wrote at the ſame time to Father *Simon Rodriguez;* and ſome paſſages of the Letter, well deſcribe the diſpoſition of the holy Man. *There are arriv'd here, ſome Ships from* Malacca, *who confirm the news, that all the Ports of* China *are arm'd, and that the* Chineſes, *are making open War with* Portugal: *which notwithſtanding, my Reſolutions ſtill continue for* Japan, *for I ſee nothing more ſweet, or pleaſing in this World, than to live in continual dangers of Death, for the honour of* Jeſus Chriſt, *and for the intereſts of the Faith. It being indeed the diſtinguiſhing Character of a Chriſtian, to take more pleaſure in the hardſhips of the Croſs, than in the ſoftneſs of repoſe.*

He conſtitutes Superiors to ſuperintend the Society in India, *during his abſence; and the Orders, which he leaves them.*

The Apoſtle being upon the point of his departure, for *Japan*, eſtabliſh'd Father *Paul de Camerine*, Superiour General in his place; and Father *Antonio Gomez*, Rector of the Seminary at *Goa*. At the ſame time he preſcrib'd Rules to both of them, in what manner they ſhou'd live together, and how they ſhou'd govern their Inferiours.

Behold in particular, what he recommended to Father *Paul*, *I adjure you*, ſaid he, *by the deſire you have to pleaſe our*

Lord, and by the Love you bear to Father Ignatius, *and all the Society, to treat* Gomez, *and all our Fathers and Brothers, who are in the* Indies, *with much mildneſs; not ordering them to do any thing, without mature deliberation, and in modeſt terms, without any thing of Haughtineſs, or Violence. Truly, conſidering the knowledge I have, of all the Labourers of the Society, at this preſent day employ'd in the new World, I may eaſily conclude, they have no need of any Superiour; nevertheleſs not to bereave them of the merit of Obedience, and becauſe the Order of Diſcipline ſo requires, I have thought convenient, to ſet ſome one above the reſt, and have choſen you for that purpoſe; knowing, as I do, both your Modeſty and your Prudence. It remains, that I command and pray you, by that voluntary Obedience, which you have vow'd to our Father* Ignatius, *to live ſo well, with* Antonio Gomez, *that the leaſt appearance of miſunderſtanding betwixt you, may be avoided, nay, and even the leaſt coldneſs; but on the contrary, that you may be always ſeen in a holy Union, and conſpiring with all your ſtrength, to the common welfare of the Church.*

If our Brethren who are at Comorine *in the* Molucca's, *or otherwhere, write to you, that you wou'd obtain any favour for them,*

them, from the Bishop or the Viceroy, or demand any Spiritual or Temporal Supplies from you, leave all things, and employ your selves, entirely to effect what they desire. For those Letters, which you shall write to those unwearied Labourers, who bear the heat and burden of the day, beware that there be nothing of sharpness, or dryness in them. Rather be careful of every line, that even every word may breath nothing but tenderness and sweetness.

Whatsoever they shall require of you, for their Diet, their Cloathing, for their preservation of Health, or towards their recovery of it, furnish them liberally, and speedily; for 'tis reasonable you shou'd have compassion on them, who labour uncessantly, and without any humane Consolation. What I have said, points chiefly to the Missioners of Comorine, *and the* Molucca's. *Their Mission is the most painful, and they ought to be refresh'd, lest they sink under the burden of the Cross. Do then, in such manner, that they may not ask you twice for necessaries. They are in the Battel, you are in the Camp; and for my own part, I find those duties of Charity so just, so indispensable, that I am bold to adjure you in the name of God, and of our Father* Ignatius, *that you wou'd perform your Duties, with all exactness, with all diligence, and with all satisfaction imaginable.*

He sends Gasper Barzeus *to* Ormuz.

Father *Xavier* since his return, had sent *Nicholas Lancilotti* to *Coulan*, *Melchier Gonsalez* to *Bazain*, and *Alphonso Cyprian* to *Socotora*. Before his departure, he sent *Gasper Barzeus* to *Ormuz*, with one Companion, who was not yet in Orders. This famous Town, scituate at the entry of the *Persian* Gulph, was then full of enormous vices, which the mingle of Nations and different Sects had introduc'd. The Saint had thoughts of going thither himself, to prepare the way for other Missioners, according to his own Maxims, to send none of the Priests, to any place, which he knew not first, by his own Experience. But the Voyage of *Japan*, superseded that of *Ormuz*.

He gives Instructions and Orders to Barzeus.

How great soever his Opinions were, of the Prudence and Vertue of Father *Gasper*, yet he thought fit to give him in writing some particular instructions, to help him in the conduct of that important Mission. I imagine those instructions, wou'd not be unpleasing to the Reader, I am sure, at least, they will not be unprofitable to Missioners; and for that reason I shall make a recital of them. You shall behold them, neither alter'd, nor in that confusion, which they are in other Authors; but faithfully translated from the Copy of a Manuscript,

ſcript, extant in the *Archieves* of *Goa*.

He recommends to him the perfecting of himſelf.

1. *Above all things have care of perfecting your ſelf; and of diſcharging faithfully, what you owe to God, and your own Conſcience. For by this means you will become moſt capable of ſerving your Neighbour, and of gaining Souls. Take pleaſure in the moſt abject employments of your Miniſtry; that by exerciſing them, you may acquire Humility, and daily advance in that Vertue.*

He charges him to inſtruct the Children himſelf.

Be ſure your ſelf to teach the Ignorant thoſe Prayers, which every Chriſtian ought to have by Heart; and lay not on any other perſon, an Employment, ſo little oſtentatious. Give your ſelf the trouble of hearing the Children and Slaves repeat them word by word, after you. Do the ſame thing to the Children of the Chriſtian Natives of the Countrey: they who behold you thus exercis'd, will be edify'd by your Modeſty. And as modeſt perſons eaſily attract the eſteem of others, they will judge you proper to inſtruct themſelves, in the Myſteries of Chriſtian Religion.

He recommends the poor to him.

You ſhall frequently viſit the poor in the Hoſpitals, and from time to time exhort them to confeſs themſelves, and to communicate; giving them to underſtand, that Confeſſion is the remedy for paſt Sins, and the Communion a preſervative againſt Re-

lapſes That both of them deſtroy the cauſe of the miſeries of which they complain, by reaſon that the ills they ſuffer, are only the puniſhment of their offences. On this account, when they are willing to confeſs, you ſhall hear their Confeſſions, with all the leiſure you can afford them. After this care taken of their Souls, you are not to be unmindful of their Bodies, but recommend the diſtreſt with all diligence and affection, to the Adminiſtratours of the Hoſpital, and procure them, by other means, all relief within your power.

He recommends the Priſoners to him. *You ſhall alſo viſit the Priſoners, and excite them to make a general Confeſſion of their lives. They have more need than others, to be ſtirr'd up to it, becauſe among that ſort of people, there are few to be found, who ever made an exact Confeſſion. Pray the Brotherhood of Mercy, to have pity on thoſe wretches and labour with the Judges for their inlargement; in the mean time providing for the moſt neceſſitous, who oftentimes have not wherewithal to ſubſiſt.*

His Advice concerning Reſtitutions. *You ſhall ſerve, and advance what lies in you, the Brotherhood of Mercy. If you meet with any rich Merchants, who poſſeſs ill gotten Goods, and who being confeſs'd, are willing to reſtore, that which appertains not to them, though of themſelves they*

they intruſt you with the Money for Reſtitutions, when they are ignorant to whom it is due, or that their Creditors appear not, remit all thoſe ſums into the Hands of the Brotherhood of Mercy, even though you know of ſome neceſſitous perſons, on whom ſuch Charities might be well employ'd.

Thus you ſhall not expoſe your ſelf to be deceiv'd by thoſe wicked Men, who affect an Air of Innocence and Poverty; and who cannot ſo eaſily ſurpriſe the Brotherhood, whoſe principal application is to diſtinguiſh betwixt Counterfeits, and thoſe who are truly indigent.

And beſides, you will gain the more leiſure for thoſe Functions, which are yours in a more eſpecial manner, which are devoted to the Converſion of Souls, and ſhall employ your whole time therein, ſome of which muſt otherwiſe be taken up, in the diſtribution of Alms; which cannot be perform'd, without much trouble and diſtraction. In fine, by this means, you ſhall prevent the complaints and ſuſpitions of a ſort of people, who interpret all things in the worſt meaning, and who might perhaps perſwade themſelves, that under the pretence of paying other Mens debts, you divert the intention of the Money given, and employ in your own uſes ſome part of what was intruſted with you.

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He prescribes him some precautions in his dealings with his Friends.

Transact in such manner, with secular persons, with whom you have familiarity or friendship, as if you thought they might one day become your Enemies: By this management of your self, you will neither do nor say any thing, of which you may have reason to repent you, and with which they may upbraid you in their Passion. We are oblig'd to these precautions, by the Sons of a corrupt Generation, who are continually looking on the Children of light, with mistrustful and malignant Eyes.

He recommends to him the practice of the particular Examen.

You ought not to have less circumspection, in what relates to your spiritual advancement, and assure your self, you shall make a great progress, in contemning of your self, and in union with God, if you regulate all your Words and Actions, by Prudence. The Examen, *which we call particular, will assist you much in it. Fail not of doing it twice a day, or once at least, according to our common method, whatsoever business you have upon your hands.*

He exhorts him to preach, and gives him Rules for preaching.

Preach to the People, the most frequently that you can; for preaching is an universal good; and amongst all Evangelical Employments, there is none more profitable; but beware of advancing any doubtful propositions, on which the Doctors are divided. Take for the Subject of your Sermons, clear and unquestionable truths, which tend

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of themſelves to the regulation of manners. Set forth the enormity of Sin, by ſetting up, that infinite Majeſty, which is offended by the Sinner. Imprint in Souls, a lively horrour of that Sentence, which ſhall be thunder'd out againſt Reprobates at the laſt Judgment. Repreſent with all the colours of your Eloquence, thoſe pains which the damn'd are eternally to ſuffer. In fine, threaten with death, and that with ſudden death, thoſe who neglect their Salvation; and who having their Conſcience loaded with many Sins, yet ſleep in ſecurity, as if they had no cauſe of fear.

You are to mingle with all theſe conſiderations, that of the Croſs, and the death of the Saviour of Mankind; but you are to do it, in a moving pathetical manner; by thoſe figures, which are proper to excite ſuch motions, as cauſe in our Hearts a deep ſorrow for our Sins, in the preſence of an offended God, even to draw Tears from the Eyes of your Audience. This is the Idea, which I wiſh you wou'd propoſe to your ſelf, for preaching profitably.

He inſtitutes him in the way of correcting Sinners.

When you reprove Vices in the Pulpit, never characteriſe any perſon, eſpecially the chief Officers, or Magiſtrates. If they do any thing which you diſapprove, and of which you think convenient to admoniſh them; make them a viſit, and ſpeak to them

them in private, or, when they come of themſelves to Confeſſion, tell them at the ſacred Tribunal of Penance, what you have to ſay to them; but never advertiſe them in publick of it: for that ſort of People, who are commonly proud and nice of hearing, inſtead of amendment by publick admonitions, become furious, like Bulls, who are prick'd forward by a Goad: Moreover, before you take upon you, to give them private admonition, be careful to enter firſt into their acquaintance, and familiarity.

Make your admonition, either more gentle, or more ſtrong, according as you have more or leſs acceſs to them. But always moderate the roughest part of your Reproof, with the gaiety of your Air, and a ſmiling Countenance, by the civility of well-manner'd words, and a ſincere proteſtation, that all you do, is but an effect of the kindneſs you have for them. 'Tis good alſo to add reſpectful ſubmiſſions to the pleaſingneſs of your Diſcourſe, with tender Embraces, and all the marks of that Conſideration and good Will you have for the perſon of him, whom you thus correct. For if a rigid Countenance, and harſh Language ſhou'd accompany Reproof, which of it ſelf, is hard of digeſtion, and bitter to the taſt, 'tis not to be doubted, but Men accuſtom'd to Flatteries, will not endure it: and there is reaſon to apprehend,

apprehend, that a burſt of rage againſt the Cenſor, will be all the fruit of the Reprimand.

He preſcribes him a method, for adminiſtrating the Sacrament of Penance.

For what concerns Confeſſion, behold the method which I judge the fitteſt for theſe Quarters of the Eaſt, where the Licenſe of Sin is very great, and the uſe of Penance very rare. *When a Perſon, harden'd in a long habit of Vice ſhall come to Confeſſion, exhort him to take three or four days time of preparation, to examine his Conſcience throughly, and for the aſſiſtance of his memory, cauſe him to write down the Sins which he has obſerv'd in all the Courſe of his Life, from his Childhood to that preſent time. Being thus diſpos'd, after he has made his Confeſſion, it will not be convenient, that you ſhou'd be too haſty in giving him abſolution. But it will be profitable to him, to retire two or three days, and abſtain from his ordinary converſation, and dealings with men, and to excite himſelf to ſorrow for his ſins, in conſideration of the love of God, which will render his Sacramental Abſolution of more efficacy to him. During that little interval of retirement, you ſhall inſtruct him in the way of Meditation, and ſhall oblige him to make ſome meditations, from the firſt week of Exerciſes. You ſhall counſel him to practiſe ſome mortification of his Body;*

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for example, to Faſt, or to Diſcipline himſelf, which will help him to conceive a true ſorrow for his offences, and to ſhed the tears of Penance. Beſides this, if the Penitents have enrich'd themſelves by ſiniſter ways, or if by their malitious talk, they have blaſted the reputation of their Neighbour, cauſe them to make reſtitution of their ill-gotten Goods, and make reparations of their Brethren's honour, during the ſpace of thoſe three days. If they are given to unlawful Love, and are now in an actual commerce of Sin, cauſe them to break off thoſe Criminal ingagements, and forſake the occaſions of their Crime. There is not any time more proper, to exact from Sinners thoſe duties, the performance of which is as neceſſary as it is difficult; for when once their fervour is paſt away, it will be in vain to demand of them the execution of their promiſe; and perhaps you will have the trouble of ſeeing them fall back into the Precipice, for want of removing them to a diſtance from it.

He continues to inſtruct him, on the Subject of Confeſſion.

In adminiſtring the Sacrament of Penance, take heed of diſcouraging thoſe, who begin to diſcover the wounds of their Souls to you, by appearing too raſhly and too haſtily ſevere. How enormous ſoever their Sins may be, hear them, not only with patience, but with mildneſs; help out, even their

their baſhfulneſs, by teſtifying to them your compaſſion, and not ſeeming to be amaz'd at what you hear. Inſinuate into them, that you have heard in Confeſſion ſins of a much more crying nature: and leſt they ſhou'd deſpair of Pardon for their faults, ſpeak to them of the infinite Mercies of the Lord.

When they declare a crime in ſuch a manner, that you may perceive they are in trouble how to ſpeak, interrupt them, by letting them know, that their ſin is not altogether ſo great as they may think: that by God's aſſiſtance you can heal the moſt mortal wounds of the Soul; bid them go on without any apprehenſion, and make no difficulty of telling all. You will find ſome of them, whom either the weakneſs of their Age or Sex will hinder from revealing to you their more ſhameful ſins. When you perceive that baſhfulneſs has ty'd their tongue, be before hand with them, and by the way of a charitable prevention, let them know, that they are neither the firſt, nor the only Perſons, who have fallen into diſorder, that thoſe things which they want the confidence to tell you, are little in compariſon of what you have heard from others, on the ſame Subject. Impute ſome part of their offence to the corruption of Nature, to the violence of the Temptation, and to

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the unhappineſs they had to be ingag'd in ſuch Occaſions and preſſing Circumſtances, where their fall was almoſt unavoidable. In fine, I muſt advertiſe you, that to remove from ſuch Perſons, that unſeaſonable ſhame-fac'dneſs, which keeps them ſilent; from ſuch Perſons, I ſay, whom the Devil has made as baſhful after a Crime, as they were impudent before it, it may be neceſſary ſometimes, to diſcover to them in general, the frailties of our own paſt Lives. For what can a true and fervent Charity refuſe, for the ſafety of thoſe Souls who have been redeem'd with the blood of Jeſus Chriſt*! But to underſtand, when this is proper to be done, how far to proceed, and with what precautions, is what the interiour Spirit, and your experience muſt teach you, in thoſe particular Conjunctures.*

He inſtructs him how to deal with thoſe, who want faith, concerning the bleſſed Sacrament.

'You will ordinarily meet with ſome 'Chriſtians, who believe not the truth of 'the *Holy Sacrament of the Altar*, either 'by not frequenting it, or by their Con'verſation, with *Pagans*, *Mahometans* and '*Heretiques*, or by the ſcandal, which is 'given them by ſome Chriſtians, and 'principally (which I ſpeak with ſhame 'and ſorrow) by ſuch Prieſts, whoſe Life 'is not more holy, than that of the Peo'ple. For, beholding ſome of them, ap'proaching the Altar, without any pre'paration,

'paration, assisting at it, without mo-
'desty and reverence, they imagine, that
'*Jesus Christ* is not, as we say he is, in
'the *Sacrifice of the Mass*, for if he were
'there present, he wou'd never suffer such
'impure hands to touch him. *Make it your business, that those mis-believing Christians shou'd propose to you all their doubts, and discover to you all their imaginations, which being known, then prove to them the real presence of Jesus Christ, by all those reasons which are capable of establishing it; and shew them, that the surest means for them to come out of their errours, and leave their Vices, is often to approach that Sacrament, with suitable preparations to it.*

He instructs how to deal with Penitents.

Though your Penitents may be well prepar'd for Confession, think not when they shall declare their Sins, that your business is done. *You must dive into the bottom of their Conscience, and by examination, draw out of them, what themselves know not. Ask then of them, by what ways and in what manner, they make advantage of their Money: what are their Principles, and what their Practise, in their Sails, in their Borrowing, and in all their Business. You shall find Usury reigning throughout their Traffick; and that they who have no stings of Conscience, in relation to unjust*

dealings, have by indirect ways ſcrap'd together, the greateſt part of their Eſtates. But in things, where money has to do, many are ſo harden'd, that being charg'd with rapine, they have either no ſcruple concerning it, or ſo very light, that it never breaks their ſleep.

Uſe particularly this Method, towards the Governours, the Treaſurers, the Receivers, and other Officers belonging to the Revenue. *Whenſoever they preſent themſelves before you in the Sacred Tribunal, interrogate that ſort of People, by what means they grow ſo rich, what ſecret they have to make their Offices and employments bring them in ſuch mighty Sums? If they are ſlye of telling you, turn and wind them every way, and the moſt mildly that you can, make them ſpeak, in ſpight of themſelves. You ſhall ſoon diſcover their tricks, and ſecret ways of management, by which, an inconſiderable number of thoſe they call men of Buſineſs, divert to their own private advantages, what was deſign'd for the publick profit. They buy up Commodities with the King's Money, that by ſelling them again, they may be able to make up their Accompts. And by taking up all the Commodities in the Port, they put the people upon a neceſſity of buying at their Price, that is, at moſt intolerable Rates.*

Too

Too often also, they make men languish at the Treasury, with long delays, and cunning shifts, or some other captious Trick; men I say, to whom the Exchequer is owing, that they may be driven to Compound with those Sharks of State, for half their due, and let them go off with the other half: this open Robbery, this manifest Villany, those Gentlemen call by a mollify'd name, the fruits of their industry. When you have squeez'd out of them the Confession of these Monopolies, and the like, by wire-drawing them, with apt questions, you will come more easily to the knowledge of their ungodly gains, and what they ought to make restitution of, to their Neighbour, in order to their being reconcil'd to God, than if in general, you shou'd interrogate them concerning their injustice. For example, demand of them, what persons they have wrong'd, they will immediately answer, that their memory upbraids them not with wronging any man; and behold the reason! Custom is to them, in the place of Law; and that which they see done before them every day, they perswade themselves may be practis'd without Sin. As if Custom can authorize by I know not what kind of prescription, that which is vitious and Criminal in its own nature. You shall admit of no such right; but shall declare to such

People, that if they will ſecure their Conſcience, they muſt reſtore, what they poſſeſs unjuſtly.

He recommends to him, the obedience due, to Eccleſiaſtical Superiours.

Remember eſpecially, to obey the Vicar of the Biſhop: When you are arriv'd at Ormuz, *you ſhall go to wait on him, and falling on your knees before him, you ſhall humbly kiſs his hand. You ſhall neither Preach, nor exerciſe any other Employment of our Inſtitute, without his permiſſion, above all things, have no difference with him, for any, whatſoever cauſe: on the contrary, endeavour by all ſubmiſſions, and all poſſible ſervices, to gain his friendſhip, in ſuch ſort, that he may be willing to be taught by you, to make the meditations of our Spiritual Exerciſes, at leaſt thoſe of the firſt week, uſe almoſt the ſame method, with all the other Prieſts; if you cannot perſwade them to retire for a month, according to our cuſtom, engage them to a retreat of ſome few days, and fail not to viſit them every day, during that receſs, to explicate to them the Subjects of thoſe meditations.*

He commands him to honour the Governour.

Pay a great reſpect to the Perſon of the Governour; and make it apparent, by the moſt profound ſubmiſſions, how much you honour him. Beware of any difference with him, on whatſover occaſion; even though you ſhou'd obſerve, that he performs not his

his duty, in matters of importance; but after you perceive, that your demeanour has inſtated you in his favour, and good graces, go boldly to viſit him: and after you have teſtify'd the concernment you have for his ſafety and his honour, by a principle of good will to him, then declare with all modeſty, and ſoftneſs of expreſſion, the ſorrow you have to ſee his Soul and Reputation indanger'd, by what is reported of him in the World.

Then you ſhall make known to him the diſcourſe of the People; you ſhall deſire him to reflect, on the bad conſequences of ſuch reports; that they may poſſibly be put in writing, and go farther, that he wou'd willingly they ſhou'd; if he bethinks him not in time, of giving ſatisfaction to the Publick. Nevertheleſs, take not this upon you, before you are in ſome ſort ſatisfied of his good diſpoſition, and that it appears probable to you, that your advertiſement may ſort to good effect.

Be yet more cautious in charging your ſelf, with bearing to him the complaints of particular Perſons, and abſolutely refuſe that Commiſſion, by excuſing your ſelf on your Evangelical Functions, which permit you not to frequent the Palaces of the Great, nor to attend whole days together, for the favourable minutes of an Audience,

which is always difficult to obtain. You shall add, that when you shou'd have the leisure to make your Court, and that all the doors of the Palace were open to you at all hours, you shou'd have little hopes of any fruit from your remonstrances; and that if the Governour be such a man as they report, he will have small regard to you, as being no way touch'd, either with the fear of God, or the duties of his own Conscience.

He gives him advice concerning his Evangelical Functions.

You shall employ, in the Conversion of Infidels, all the time you have free, from your ordinary labours, which indispensably regard Christians. Always prefer those Employments, which are of a larger extent, to those which are more narrowly confin'd. According to that Rule, you shall never omit a Sermon in publick, to hear a private Confession. You shall not set aside the Catechising, which is appointed every day, at a certain hour, to visit any particular person, or for any good work of the like nature. For the rest, an hour before Catechism, either you, or your Companion, shall go to the places of most concourse in the Town, and invite all men with a loud voice, to come and hear the exposition of the Christian Doctrine.

He orders him to write to the Fathers of the Society at Goa.

You shall write from time to time, to the Colledge of Goa, *what Functions you exercise*

exercise for the advancement of God's glory, what order you keep there, and what blessing God gives on your endeavours. Have care, that your Relations be exact, and such that our Fathers at Goa, *may send them into* Europe, *as so many authentique proofs, of what you perform in the East, and of what success it shall please God to bestow, on the labours of our little Society, Let nothing slip into those accounts, which may reasonably give offence to any man; nothing that may seem improbable, nothing which may not edify the Reader, and give him occasion to magnify the name of God.*

When you are come to Ormuz, *I am of opinion that you shou'd see particularly those who are of greatest reputation for their probity, the most sincere, and who are most knowing in the manners of the Town. From such, inform your self exactly, what Vices are most reigning in it what sorts of Cheats, enter most into contracts, and Societies of Commerce, that so understanding all things thoroughly, and truly, you may have your words and reasons in a readiness, to instruct and reprove those, who being guilty of covert Usuries, false Bargaining, and other wicked actions, so common in a place which is 'd with such a concourse of different*

He counsels him to inform himself of the manner of the Town, at his arrival.

Nations, ſhall treat with you in familiar Converſation, or in Sacramental Confeſſion.

He recommends to his Prayers the Souls in Purgatory.

You ſhall walk the Streets, every night, and recommend the Souls of the Dead to the Prayers of the Living. But let thoſe expreſſions, which are us'd by you, be proper to move the compaſſion of the Faithful, and to imprint the thoughts of Religion, in the bottom of their Souls. You ſhall alſo deſire their Prayers to God, for ſuch as are in mortal Sin; that they may obtain the grace of coming out of ſo deplorable a condition.

He exhorts him not to ſhew either ſadneſs, or anger.

Endeavour at all times, to make your humour agreeable, keep a gay and ſerene Countenance, without ſuffering the leaſt ſhadow of choler, or ſadneſs to appear in it; otherwiſe, thoſe who come to viſit you, will never open their hearts to you, and will not repoſe all that confidence in you, which 'tis neceſſary they ſhou'd have, to the end they may profit by your diſcourſe: ſpeak always with civility and mildneſs, even in your reprehenſions, as I have already told you, and when you reprove any one, do it with ſo much charity, that it may be evident, the fault diſpleaſes you, and not the Perſon.

He preſcribes him the time of his Functions.

On Sundays, *and* Saints days, *you ſhall Preach at two of the Clock in the Afternoon,*

noon, At the Church of the Misericordia, *or in the Principal Church of the Town; ſending firſt your Companion about the Streets, with his Bell in his hand, to invite the People to the Sermon.*

If you had not rather perform that Office in your own Perſon, you ſhall carry to Church that Expoſition of the Apoſtles Creed, which I have put into your hands, and the practice which I have compos'd, how to paſs the day in Chriſtian duties. You ſhall give Copies of that Practice, to thoſe whoſe Confeſſions you hear; and ſhall enjoyn them for their holy Penance, to do for certain days, that which is contain'd in it. By this means they ſhall accuſtom themſelves to a Chriſtian Life, and ſhall come to do of their own accord, by the force of Cuſtom, that which they did at the firſt, only by the command of their Confeſſour. But, foreſeeing, that you cannot have Copies enow for ſo many People, I adviſe you, to that Practice written out in a fair large hand, and expoſe it in ſome publick Place, that they who are willing to make uſe of it, may read, and Tranſcribe it, at their own convenience.

He gives him inſtructions, touching the conduct, of ſuch as ſhall be receiv'd into the Society.

They, who ſhall be deſirous of being receiv'd into the Society, and whom you ſhall judge to be proper for it, you may ſend them

them to Goa, *with a Letter, which ſhall point out their Deſign, and their Talents for it, or elſe you may retain them with you. In this laſt Caſe, after you have caus'd them to perform the Spiritual Exerciſes for a month together, you ſhall make a tryal of them, in ſome ſuch manner, as may edify the People, without expoſing them to be ridiculous. Order them, therefore, to ſerve the Sick in the Hoſpitals, and to debaſe themſelves to the meaneſt, and moſt diſtaſtful Offices. Make them viſit the Priſoners, and teach them how to give comfort to the miſerable. In fine, Exerciſe your Novices, in all the practiſes of humility, and mortification, but permit them not to appear in publick, in extravagant habits, which may cauſe them to be derided by the multitude; ſuffer it not, I ſay, far from impoſing it upon them. Ingage not all the Novices, indifferently to thoſe tryals, which their nature moſt abhors; but examine well the ſtrength of each, and ſute their mortification to their temper, to their education, to the advance they make in Spirituals, in ſuch ſort, that the tryal may not be unprofitable, but that it may produce its effect, according to that meaſure of grace, which is given them. If he who directs the Novices, has not all theſe conſiderations, it will fall out,*

out, that they who were capable of making a great proficience in Vertue, with good management, will lose their courage, and go backward. And besides, those indiscreet tryals, too difficult for Beginners, take off the love of the Master from his Novices, and cause his Disciples to lessen their confidence in his directions. In the mean time, whoever forms young People to a Religious Life, ought to leave nothing untry'd, to bring them to a candid and free discovery of their evil inclinations, and the suggestions of the Devil, at the same moment, when they are tempted, for without this, they will never be able to disintangle themselves, from the Snares of the Tempter; never will they arrive to a religious perfection. On the contrary, those first seeds of evil being brooded over, and nourish'd, as I may say, by silence, will insensibly produce, most lamentable effects; even so far, 'till the Novices come to grow weary of regular Discipline, to nauseate it, and at length throw off the yoke of Jesus Christ, *and re-plunge themselves in the pollutions of the World.*

They, amongst those young men, whom you shall observe, to be most subject to vainglory, and delighted with sensual pleasures, and other vices, ought to be cur'd, in this following manner. Make them search for reasons,

reaſons, and for proofs, againſt thoſe Vices, to which they are inclin'd: And when they have found many, help them to compoſe ſome ſhort Diſcourſes on them. Cauſe them afterwards to pronounce thoſe Diſcourſes, either to the people in the Church, or in the Hoſpitals, to thoſe who are in a way of recovery, ſo as to be preſent at them, or in other places; there is reaſon to hope, that the things which they have fix'd in their Minds, by conſtant ſtudy, and ſtrong application will be at leaſt as profitable to themſelves, as to their Audience. Doubtleſs they will be aſham'd, not to profit by thoſe Remedies, which they propoſe to others, and to continue in thoſe Vices, from which they endeavour to diſſuade their Hearers. You ſhall uſe proportionably the ſame induſtry, towards thoſe Sinners, who cannot conquer themſelves ſo far, as they commonly ſay, to put away the occaſions of their Sin, or to make reſtitution of thoſe goods, which they have gotten unlawfully, and detain unjuſtly from other men. After you have indear'd your ſelf to them, by a familiar acquaintance, adviſe them to ſay that to their own Hearts, which they wou'd ſay to a Friend, on the like occaſion, and ingage, as it were for the exerciſe of their parts, to deviſe ſuch Arguments, as condemn their Actions in the prſon of another. Some-

Sometimes you will see before you, when you are seated in the Tribunal of Penance, Men, who are inslav'd to their Pleasures, and their Avarice, whom no motive of Gods Love, nor thought of Death, nor fear of Hell, can oblige to put away a Mistress, or to restore ill-gotten Goods. The only means of reducing such people, is to threaten them, with the misfortunes of this present life, which are the only ills they apprehend. Declare then to them, that if they hasten not to appease Divine Justice, they shall suddenly suffer considerable losses at Sea, and be ill treated by the Governours; that they shall lose their Law-Suits, that they shall languish many years in Prison, that they shall be seiz'd with incurable Diseases, and reduc'd to extream poverty, without any to relieve them; in fine, that they and their Posterity, becoming infamous, shall be the Objects of the publick hate, and curses. Tell them by way of reason, for those accidents, that no Man, who sets God at naught, remains unpunish'd; and that his vengeance is so much the more terrible, by how much longer his Patience has been abus'd. The Images of these temporal punishments, will affright those Carnal Men, who are not to be wrought on but by their Senses, and will bring forth in their insensible Souls, the first motions of the fear of God, of that saving fear which is the beginning of Wisdom.

He teaches him the methods of reducing obstinate Sinners.

Before

He advises him to find out the Dispositions of the people, before he treats with them.

Before you treat with any one, concerning his Spiritual Affairs, endeavour to understand how his Soul stands affected. Whether it be calm, or toss'd with any violent passion, whether he be ready to follow the right way, when it shall be shewn to him, or whether he wanders from it of set purpose. Whether it be the Tempter, or the Byass of his own Inclination which seduces him to evil, whether he be docile, and dispos'd to hear good Counsel, or of that untractable humour, on which no hold is to be fasten'd, it will behove you to vary your Discourse, according to these several dispositions: but though more circumspection is to be taken with harden'd Souls, and difficult of access, you are never to flatter the Disease, nor say any thing to him, which may weaken the vertue of the Remedy, and hinder its effect.

He counsels him to learn the manners and customs of the people.

Whereſoever you shall be, even though you only pass through a place, and stay but little in it, endeavour to make some acquaintance, and enquire of those who have the name of honest and experienc'd Men, not only what Crimes are most frequently committed in that Town, and what deceipts most us'd in Traffick, as I have already taught you in relation to Ormuz; *but farther learn the Inclinations of the people, the Customs of the Country, the form of Government,*

vernment, the receiv'd Opinions, and all things respecting the commerce of Humane Life. For believe me, the knowledge of those things, is very profitable to a Missioner, for the speedy curing of Spiritual Diseases, and to have always at hand, wherewithal to give ease to such as come before you.

You will understand from thence, on what point you are most to insist in preaching, and what chiefly to recommend in Confessions. This knowledge will make, that nothing shall be new to you, nothing shall surprise, or amase you; it will furnish you with the Address of conducting Souls, and even with Authority over them. The Men of the World, are accustom'd to despise the Religious, as people, who understand it not. But if they find one, who knows how to behave himself in Conversation, and has practis'd Men, they will admire him as an extraordinary person; they will give themselves up to him, they will find no difficulty, even in doing violence to their own Inclinations, under his direction, and will freely execute what he injoys, though never so repugnant to their corrupt Nature. Behold the wonderful fruit of knowing well the World; so that you are not at this present, to take less pains in acquiring this knowledge, than formerly you have done, in learning

learning Philoſophy, and Divinity. For what remains, this Science is neither to be learnt, from ancient Manuſcripts, nor printed Books; 'tis in living Books, and the Converſation of knowing Men, that you muſt ſtudy it: With it, you ſhall do more good, than if you dealt amongſt the people, all the Arguments of the Doctors, and all the Subtilties of the School.

He gives him Counſel concerning Reconciliations.

You ſhall ſet apart one day of the week, to reconcile differences, and regulate the Intereſts of ſuch as are at variance, and are preparing to go to Law. Hear them one after the other, and propoſe terms of Accommodation to them. Above all things, give them to underſtand, that they ſhall find their account in a friendly Reconciliation, ſooner than in caſting themſelves into eternal Suits, which without ſpeaking of their Conſcience, and their Credit, ever coſt much Money, and more trouble. I know well, that this will not be pleaſing to the Advocates and Proctors, whom the ſpinning out a Proceſs, and tricks of wrangling, ſtill enrich: But trouble not your ſelf, with what thoſe Bawlers ſay, and make even them comprehend, if it be poſſible, that by perpetuating Suits, by theſe numberleſs Formalities, they expoſe themſelves to the danger of eternal Damnation. Endeavour alſo to ingage them into

into a Retirement of some few days, to the end, their spiritual Exercises, may work them off to other courses.

He instructs him in the way of preaching well.

Stay not till your arrival at Ormuz *before you preach. Begin on Ship-board, and as soon as you come there. In your Sermons, affect not to make a shew of much Learning, or of a happy Memory, by citing many passages of ancient Authors; some few are necessary, but let them be chosen and fitted to the purpose. Employ the best part of your Sermon, in a lively description of the interiour estate of worldly Souls. Set before their Eyes in your Discourse, and let them see, as in a Glass, their own disquiets, their little cunnings, their trifling projects, and their vain hopes. You shall also shew them, the unhappy issue of all their designs. You shall discover to them, the snares which are laid for them, by the evil Spirit, and teach them the means of shunning them. But, moreover, you shall tell them, That if they suffer themselves to be surpris'd by them, they are to expect the worst that can happen to them; and by this you shall gain their attention: for a man never fails of attentive Audience, when the Interest of the Hearer, is the Subject of the Discourse. Stuff not out your Sermons, with sublime Speculations, knotty Questions,*

and Scholastical Controversies. Those things which are above the level of men of the World, only make a noise and signifie nothing. 'Tis necessary to represent men to themselves, if you will gain them. But well to express, what passes in the bottom their Hearts, you must first understand them well; and in order to that, you must practise their Conversation, you must watch them narrowly, and fathom all their depths. Study then those living Books, and assure your self, you shall draw out of them, the means of turning Sinners, on what side you please.

I do not forbid you, nevertheless, to consult the holy Scriptures on requisite occasions, nor the Fathers of the Church, nor the Canons, nor Books of Piety, nor Treatises of Morality, they may furnish you with solid proofs, for the establishment of Christian Truths, with Soveraign Remedies against Temptations, and Heroical Examples of Vertue. But all this will appear too cold, and be to no purpose, if Souls be not dispos'd to profit by them; and they cannot profit but by the ways I have prescrib'd. So, that the duty of a Preacher, is to sound the bottom of Humane Hearts, to have an exact knowledge of the World, to make a faithful Picture of man, and set it in so true a light, that every one may know it for his own. Since

Since the King of Portugal, *has order'd, that you ſhall be allow'd from the Treaſury, what is needful for your ſubſiſtance, make uſe of the favour of ſo charitable a Prince, and receive nothing but from his Miniſters. If other perſons will give you any thing, refuſe it, though they ſhou'd offer it of their own meer motion. For as much, as it is of great conſequence to the liberty of an Apoſtolical Man, not to owe his ſubſiſtance to thoſe whom he ought to conduct in the way of Salvation, and whom he is bound to reprove, when they go aſtray from it. One may truly ſay of thoſe preſents, That he who takes, is taken. And 'tis for this, that when we are to make a charitable Reprehenſion, to ſuch of whom we receive Alms, we know not well, how to begin it, or in what words to dreſs it. Or if our Zeal imboldens us to ſpeak freely, our words have leſs effect upon them, becauſe they treat us with an aſſuming Air of loftineſs, as if that which we receiv'd from them, had made them our Maſters, and put them in poſſeſſion of deſpiſing us. What I ſay, relates chiefly to a ſort of perſons, who are plung'd in Vice, who wou'd willingly be credited with your friendſhip, and will endeavour by all good Offices, to make way to your good Will. Their deſign is not to profit by your Converſation, for the amendment of their lives; all they pre-*

What he orders him concerning his ſubſiſtance, and touching Preſents.

tend to, is to ſtop your Mouth, and to eſcape a Cenſure, which they know they have deſerv'd. Be upon your guard againſt ſuch people; yet I am not of opinion, that you ſhou'd wholly reject them, or altogether deſpiſe their Courteſy: If they ſhou'd invite you to their Table, refuſe it not; and yet leſs refuſe their Preſents of ſmall value, ſuch as are uſually made in the Indies, *by the* Portugueſes *to each other, and which one cannot refuſe, without giving an affront; as for example, Fruits, and Drinks. At the ſame time, declare to them, that you only receive thoſe little Gifts, in hope they will alſo receive your good Advice; and that you go to eat with them, only that you may diſpoſe them, by a good Confeſſion, to approach the holy Table. For ſuch Preſents as I have nam'd, ſuch I mean, as are not to be refus'd, when you have receiv'd them, ſend them to the Sick, to the Priſoners, or to the Poor. The people will be edify'd with this procedure, and no occaſion left of ſuſpecting you, either of niceneſs or Covetouſneſs.*

What he orders him in reference to his abode.

For what relates to your abode, you will ſee, at your arrival, and having prudently conſider'd the ſtate of things, you may judge where it will be moſt convenient for you to dwell, either in the Hoſpital, or the Houſe of Mercy, or any little lodging, in the neighbour-

neighbourhood. If I thiuk fit to call you to Japan, *you ſhall immedately give notice of it, by writing to the Rector of this Colledge, by two or three different conveyances, to the end, he may ſupply your place, with one of our Fathers, a man capable of aſſiſting, and comforting the City of* Ormuz. *In fine, I recommend you to your ſelf; and that in particular, you never forget, that you are a member of the Society of* Jeſus.

In the Conjunctures of Affairs, experience will beſt inſtruct you, what will be moſt for Gods ſervice; for there is no better Maſter than Practice, and Obſervation, in matters of Prudence. Remember me always in your Prayers; and take care, that they who are under your direction, recommend me in theirs, to the common Maſter, whom we ſerve. To conclude this long Inſtruction, the laſt advice I give you, is, To read over this Paper carefully, once a week, that you may never forget any one of the Articles contain'd in it. May it pleaſe the Lord, to go along with you, to conduct you in your Voyage, and at the ſame time, to continue here with us.

Eight days after *Gaſper Barzæus* was gone for *Ormus*, with his Companion *Raymond Pereyra*, Father *Xavier* went himſelf for *Japan*: It was in *April* 1549. He imbark'd in a Galley, bound no farther

He goes for Japan.

ther than *Cochin*, where waited for him a Ship, which was to go towards *Malacca*. He took for Companions, Father *Cozmo de Torrez*, and *John Fernandez*, beſides the three *Japonneſes*, *Paul de Sainte Foy*, and his two Servants, *John* and *Anthony*.

'Tis true, there imbark'd with him, in the ſame Galley, *Emanuel Moralez*, and *Alphonſo de Caſtro*, but it was only that the Father might carry them to *Malacca*, from whence both of them were to be tranſported to the *Molucca's*. The Ship, which attended the Father at *Cochin*, being juſt ready to ſet ſail, they made but a ſhort ſtay, in that place: but it was not unprofitable. The Saint walking one day, through the Streets, happen'd to meet a *Portugueſe* of his acquaintance; and immediately ask'd him, how he was in health? The *Portugueſe* anſwer'd, he was very well: yes, reply'd *Xavier*, in relation to your body, but in regard of your Soul, no man can be in a worſe condition. This man, who was then deſigning in his heart a wicked action, knew immediately that the Father ſaw into the bottom of it; and ſeriouſly reflecting on it, follow'd *Xavier*, Confeſs'd himſelf, and chang'd his evil life. The Preaching of *Caſtro*, ſo charm'd the

the People, that they desir'd to have retain'd him at *Cochin*, there to have establish'd the Colledge of the Society: But *Xavier*, who had design'd him for the *Molucca's*, oppos'd it. And Providence, which destin'd the Crown of Martyrdom to that Missioner, suffer'd him not to continue in a place, where they had nothing but veneration for him.

He arrives at Malacca, *and what he performs there.*

They left *Cochin* on the 25*th* of *April*, and arriv'd at *Malacca* on the last of *May*. All the Town came to meet Father *Xavier*, and every particular Person was overjoy'd at his return. *Alphonso Martinez*, grand Vicar to the Bishop, at that time lay dangerously Sick, and in such an Agony of Soul, as mov'd compassion. For having been advertis'd to put himself in condition of giving up his Accounts to God, of that Ministry which he had exercis'd for thirty years, and of all the actions of his life, he was so struck with the horrour of immediate death, and the disorders of his life, which was not very regular, for a man of his Profession, that he fell into a deep Melancholly, and totally despair'd of his Salvation. He cast out lamentable cryes, which affrighted the hearers; they heard him name his Sins aloud, and detest them, with a furious regret, not that

he might ask Pardon for them, but only to declare their enormity. When they wou'd have ſpoken to him of Gods infinite mercy, he broke out into a rage, and cry'd out as loud as he was able, that there was no forgiveneſs for the Damn'd, and no mercy in the Bottomleſs Pit. The ſick man was told, that Father *Francis* was juſt arriv'd; and was ask'd if he ſhou'd not be glad to ſee him? *Martinez*, who formerly had been very nearly acquainted with him, ſeem'd to breathe anew, at the hearing of that name, and ſuddenly began to raiſe himſelf, to go ſee (ſaid he) the man of God. But the attempt he made, ſerv'd only to put him into a fainting Fit. The Father, entring at the ſame moment, found him in it. It had always been his cuſtom, to make his firſt viſit, to the Eccleſiaſtical Superiours; but beſides this, the ſickneſs of the Vicar, haſten'd the Viſit. When the ſick man, was come by little and little to himſelf, *Xavier* began to ſpeak to him of Eternity, and of the conditions requiſite to a Chriſtian death. This diſcourſe threw *Martinez* back again, into his former terrours; and the Servant of God, in this occaſion, found that to be true, which he had often ſaid, that nothing is more difficult,

difficult, than to perſwade a dying man to hope well of his Salvation, who in the courſe of his life, had flatter'd himſelf with the hopes of it, that he might Sin with the greater boldneſs.

Seeing the evil to be almoſt paſt remedy, he undertook to do violence to Heaven, that he might obtain for the Sick man, the thoughts of true repentance, and the grace of a religious death. For he made a Vow upon the place, to ſay a great number of *Maſſes*, in honour of the moſt Holy *Trinity*, of the Bleſſed *Virgin*, of the *Angels*, and ſome of the *Saints*, to whom he had a particular devotion. His Vows were ſcarcely made, when *Martinez* became calm; began to have reaſonable thoughts, and receiv'd the laſt Sacraments, with a lively ſorrow for his Sins, and a tender relyance on Gods Mercies; after which, he dy'd gently in the arms of *Xavier*, calling on the name of *Jeſus Chriſt*.

His joy for the ſucceſs of his Brethren in their Functions.

His happy death gave great conſolation to the Holy man; but the Apoſtolick labours of *Francis Perez*, and *Roch Oliveira*, increas'd his joy. He had ſent them the year before to *Malacca*, there to found a Colledge of the Society, according to the deſire of the People, and they had been very well receiv'd. *Perez*

rez had begun to open a publick School, for the inſtruction of the youth in Learning, and Piety, according to the Spirit of their Inſtitute. *Oliveira* had wholly given himſelf to the Miniſtry of Preaching, and the conduct of Souls, but tying himſelf more eſpecially to the care of *Turks* and *Jews*, of which, there was always a vaſt Concourſe in the Town. For the firſt, came expreſly from *Mecca*, and the laſt from *Malabar*, to endeavour there to plant *Mahometiſm*, and *Judaiſm*, where Chriſtianity then flouriſh'd.

He receives a young Gentleman, into the Society.

The Example of the two Miſſioners, drew many *Portugueſes* to that kind of life, of which they both made profeſſion. The moſt conſiderable of all, was a young Gentleman, whoſe name was *Juan Bravo*; who by his noble Birth and Valour, might juſtly hope to raiſe his fortunes in the World. But he preferring Evangelical Poverty, and Religious Humility, before all thoſe earthly expectations, and eſtabliſhments, was juſt then ready to have taken Ship for *Goa*, there to execute thoſe thoughts, with which Heaven had inſpir'd him, when he was inform'd, that *Xavier* wou'd take *Malacca* in his way. He therefore waited for him, and in the mean time liv'd with *Perez* and *Oliveira*, as if he had been already

ready of the Society. At leaſt he conform'd himſelf as much as he was able, to their manners, and habited himſelf like them: that is to ſay, inſtead of rich Garments, he put on an old threed-bare Caſſock, with which he look'd the World in the face, without having yet forſaken it. He perform'd the Spiritual Exerciſes for a month together, and never came out of his retirement, but to employ himſelf in works of Charity in the Hoſpital: There for three months, he attended the Sick, living in Poverty, and begging his Bread from door to door, even in the ſight of *James Soſa* his Kinſman, Admiral of the Fleet, which was Rigging out for the *Molucca's*.

Theſe Tryals oblig'd the Father to receive *Bravo* into the Society. He admitted him almoſt immediately, to take the firſt Vows, and finding in him an excellent foundation, for all the Apoſtolical Vertues, he took care to cultivate him; even ſo far, as to leave him in writing theſe following Rules, before his departure to *Japan*.

The inſtructions which he gives to Bravo.

'See here, my dear Brother, the form 'of life, which you are conſtantly to 'practiſe every day. In the morning, as 'ſoon as you are awaken'd, prepare your 'ſelf to meditate on ſome Myſtery of 'our

'our Lord; beginning from his holy Na-
'tivity, and continuing to his glorious A-
'scension; the Subjects of the Medita-
'tions are mark'd, and put in Order, in
'the Book of Exercises. Employ at the
'least half an hour in Prayers; and ap-
'ply your self to it, with all those inte-
'riour dispositions, which you may re-
'member you practis'd, in your retire-
'ment of a month. Consider every day
'one Mystery, in such manner, that if,
'for Example, on *Monday*, the Birth of
'our Saviour, was the Subject of your
'Meditation, that of his Circumcision
'shall be for *Tuesday*; and so in course,
'till in a months time, having run
'through all the actions of *Jesus Christ*,
'you come to contemplate him ascending
'into Heaven in Triumph. You are eve-
'ry Month, to begin these Meditations
'again, in the same order.

'At the end of every Meditation,
'you shall renew your Vows of Poverty,
'Chastity, and Obedience, to which you
'have oblig'd your self. You shall make
'them, I say, a-new, and offer them to
'God with the same fervency, where-
'with you first made them. This re-
'newing of your Vows, will weaken in
'you the motions of Concupiscence, and
'render all the Powers of Hell less ca-
'pable

'pable of hurting you; for which rea-
'ſon, I am of opinion that you ought
'never to omit them.

'After Dinner, you ſhall reſume your
'mornings Prayer, and reflect on the
'ſame Myſtery, half an hour; you ſhall
'alſo renew your Vows, at the end of
'your Meditation. You are to employ
'your ſelf in this manner interiourly
'through all the variety of your outward
'buſineſs; giving an hour in every day,
'to the conſideration of the moſt holy
'life of our *Lord Jeſus*, in whatſoever
'Affair, or in whatſoever Incumbrance
'you are ingag'd. You may practiſe
'this with moſt convenience, by allow-
'ing half an hour in the morning, and
'another half in the afternoon, accord-
'ing to my direction.

'Before you lie down at night, exa-
'mine well your Conſcience, in calling
'over your thoughts, words, and actions
'of all the day; and even obſerving, if
'you have not fail'd of doing ſomething,
'which it was your duty to have done;
'let this diſcuſſion be as exact, as if you
'were juſt ready to Confeſs your ſelf.
'After you have conceiv'd a moſt lively
'ſorrow for your faults, by the motive
'of God's love, you ſhall humbly ask
'Pardon of *Jeſus Chriſt*, and vow amend-
'ment

'ment to him. In fine, you ſhall ſo diſ-
'poſe your ſelf to reſt, that your ſleep
'may come upon you, in thoughts of
'Piety, and in reſolutions of paſſing the
'next day, with greater holineſs.

'On the morrow, at your waking,
'think on the Sins which you obſerv'd
'in the examen of the night before: and
'while you are putting on your Cloaths,
'ask the aſſiſtance of Gods Grace, that
'you may not that day, relapſe into your
'yeſterdays offences. Then perform your
'mornings Meditation, and proceed
'through your whole days work, as I
'have order'd you. But be ſo punctual,
'and ſo conſtant in all theſe ſpiritual pra-
'ctices, that nothing but ſickneſs cauſe
'you to forbear them. For if, when you
'are in health, you ſhou'd deferr, or leave
'them off, under ſome pretence of buſi-
'neſs, be ſure you make a ſcruple of it,
'and let not the day paſs over you, till
'in the preſence of your Brethren, you
'confeſs your fault, and of your own free
'motion, demand Penance, for having
'omitted or neglected that which was
'ſo ſtrictly commanded by your Superi-
'our.

'For what remains, whatſoever you
'do, or in whatſoever condition of Spirit
'you may be, labour with all your pow-
'er,

'er, ſtill to overcome your ſelf. Sub-
'due your Paſſions, embrace what is moſt
'abhorring to your ſence, repreſs all na-
'tural deſire of Glory, moſt eſpecially;
'and ſpare not your ſelf in that particu-
'lar, till you have torn out of your Heart,
'the very Roots of Pride; not only ſuf-
'fering your ſelf to be debas'd beneath
'all men, but being glad to be deſpis'd.
'For, hold this for certain, that without
'this Humility and Mortification, you can
'neither advance in Vertue, nor ſerve
'your Neighbour as you ought, nor be
'acceptable to God, nor, to conclude all,
'perſevere in the Society of *Jeſus*.

'Obey in all things, the Father with
'whom you live; and however diſplea-
'ſing, or difficult the things may be, which
'he commands you, perform them with
'much chearfulneſs, never oppoſing his
'Orders, nor making any exceptions on
'your part, on any account whatſoever.
'In fine, hearken to him, and ſuffer your
'ſelf to be directed in all things by him,
'as if Father *Ignatius* were perſonally pre-
'ſent, ſpeaking to you, and directing
'you.

'With whatſoever temptations you
'ſhall find your ſelf aſſaulted, diſcover
'them all ſincerely to him who governs
'you; and remain perſwaded, that this

'is

'is the only means of ſubduing them. 'Beſides this advantage, there accrue o-'ther ſpiritual profits, in making known 'the ſecret motions of your Heart, for 'the violence which you do to your ſelf, 'to ſurmount that natural ſhamefac'dneſs 'which hinders you from acknowledg-'ing your Imperfections and Frailties, 'draws down the Grace of God upon 'you: And on the other ſide, This O-'verture, and Franckneſs of your Heart, 'ruins the deſigns of the evil Spirit, who 'can never do miſchief, but when he is 'in diſguiſe; but when once diſcover'd, 'is ſo far diſarm'd, and deſpicably weak, 'that they, for whom he lies in ambuſh, 'laugh at him.

'Twas in this manner, that the holy Apoſtle, *Francis Xavier*, inſtructed the young men of the Society, and nothing, perhaps, cou'd better explain to us, the great reſemblance, that was betwixt the Souls of *Xavier*, and *Ignatius*.

The news which he hears from Japan.

At this time, there came news from *Japan*, and ſome Letters reported, That one of the Kings of that Iſland, had deſir'd ſome Preachers to be ſent to him, by an expreſs Embaſſy to the Viceroy of the *Indies*. That this King had learnt ſomewhat of the Chriſtian Law, and that a ſtrange accident had made him deſirous of knowing more.

more. This accident was related in those Letters, after this following manner.

Some *Portugueſe* Merchants, being landed at the Port, belonging to the Capital City of one of those Kingdoms of *Japan*, were lodg'd by the King's order, in a forſaken Houſe, which was thought to be haunted by evil Spirits; the common opinion was not ill grounded, and the *Portugueſes* ſoon perceiv'd, that their Lodging was diſturb'd. They heard a horrible rumbling all the night; they felt themſelves pull'd out of their Beds, and beaten in their ſleep, without ſeeing any one. One night being awaken'd, at the cry of one of their Servants, and running with their Arms towards the place, from whence the noiſe was heard, they found the Servant on the ground, trembling for fear. They ask'd him the occaſion of his out-cry, and why he ſhook in that manner: He anſwer'd, *That he had ſeen a frightful Apparition, ſuch a one, as Painters uſe to draw for the picture of the Devil* As this Servant was not thought either faint-hearted, or a liar, the *Portugueſes* no longer doubted, what was the meaning of all that ratling and clutter, which they heard every night; to put an end to it, they ſet Croſſes in all the Rooms, after which they heard no more of it.

The *Japonneſes* were much ſurpris'd, to hear the Houſe was now at quiet: The King himſelf, to whom the *Portugueſes* had ſaid, *That the Chriſtian Croſs had driven away the evil Spirits*, admir'd that wonderful effect, and commanded Croſſes to be ſet up in all places, even in his own Palaces, and in the High-ways. In conſequence of this, he deſir'd to be inform'd, from whence the Croſs deriv'd that Vertue? and for what cauſe the Devils ſo much fear'd it? Thus, by little and little, he enter'd into the Myſteries of Faith. But as the *Japonneſes* are extreamly curious, not content to be inſtructed by Souldiers and Merchants, he thought of ſending for Preachers, and in that proſpect, ſent an Embaſſadour to the *Indies*.

He diſpoſes himſelf for the Voyage of Japan, *more earneſtly than ever.*

This news gave infinite ſatisfaction to Father *Xavier*, and ſo much the more haſten'd his Voyage, by how much, he now perceiv'd the *Japonians* were diſpos'd to receive the Goſpel. There were in the Port of *Malacca*, many *Portugueſe* Veſſels, in readineſs to ſet Sail for *Japan*, but all of them were to make many other Voyages by the way, which was not the Saints buſineſs. His only means, was to have recourſe to a *Junk* of *China*, (ſo they call thoſe little Veſſels) which

which was bound directly for *Japan*. The Master of the Vessel, call'd *Neceda*, was a famous Pirate; a Friend to the *Portugueses*, notwithstanding the War which was newly declar'd against them; so well known by his Robberies at Sea, that his Ship was commonly call'd, *The Robers Vessel*. *Don Pedro de Sylva*, Governour of *Malacca*, got a promise from the *Chineses* Captain, that he wou'd carry the Father, safely, and without injury, and took Hostages, to ingage him inviolably to keep his Faith; but what can be built on the word of a Pirate, and a wicked man?

He goes from Malacca *to* Japan; *and what happens to him in the way.*

Xavier, and his Companions imbark'd on the twenty fourth of *June*, in the dusk of the Evening; and set Sail the next Morning at break of day with a favourable Wind. When they were out at Sea, the Captain, and Ships Crew, who were all Idolaters, set up a *Pagod* on the Poop; sacrifis'd to it in spight of *Xavier*, and all his Remonstrances to the contrary, and consulted him by Magical Ceremonies, concerning the success of their Voyage. The answers were sometimes good, and sometimes ill: In the mean time they cast Anchor at an Isle, and there furnish'd themselves with Timber, against the furious gusts of those uncertain Seas. At the same time they

renew'd their Interrogatories to their Idol; and caſt Lotts, to know whether they ſhou'd have good Winds. The Lotts promis'd them a good paſſage, whereupon the *Pagans* purſu'd their courſe merrily. But they were no ſooner got out to Sea again, when they drew Lotts the third time, to know, whether the *Junk* ſhou'd return ſafely from *Japan* to *Malacca*. The anſwer was, That they ſhou'd arrive happily at *Japan*, but were never more to ſee *Malacca*. The Pirate, who was extreamly ſuperſtitious, reſolv'd at the ſame inſtant, to change his Courſe; and in effect, tack'd about, and paſs'd his time, in going to every Iſle, which was in view. Father *Xavier* was ſenſibly diſpleas'd, that the Devil ſhou'd be Maſter of their deſtiny, and that all things ſhou'd be order'd, according to the Anſwers of the Enemy of God and Man.

In cruiſing thus leiſurely, they made the Coaſt of *Cochin China*; and the Tempeſts, which roſe at the ſame time, threaten'd them more than once with Shipwrack. The Idolaters had recourſe to their ordinary Superſtitions. The Lott declar'd, that the Wind ſhould fall, and that there was no danger. But an impetuous Guſt ſo rais'd the Waves, that the Mariners were forc'd to lower their Sails,

and

and caſt Anchor. The ſhog of the Veſſel, threw a young *Chineſe* (whom *Xavier* had Chriſten'd, and carry'd along with him) into the Sink, which was then open. They drew him out half dead, much bruis'd, and hurt in the Head very dangerouſly. While they were dreſſing him, the Captain's Daughter fell into the Sea, and was ſwallow'd by the Waves, notwithſtanding all they cou'd do to ſave her.

This diſmal accident drove *Neceda* to deſpair; *And it was a lamentable ſight*, ſays *Xavier* himſelf, in one of his Letters, *to behold the diſorder in the Veſſel. The loſs of the Daughter, and the fear of Shipwrack, fill'd all with tears, and howlings, and confuſion.*

Nevertheleſs, the Idolaters, inſtead of acknowledging that their Idol had deceiv'd them with a lye, took pains to appeaſe him, as if the death of the *Chineſe* Woman, had been an effect of their Gods diſpleaſure. They ſacrifis'd Birds to him, and burnt Incenſe in honour of him; after which they caſt Lotts again, to know the cauſe of this diſaſter which had befaln them. They were anſwer'd, *That if the young Chriſtian, who fell into the Sink, had dy'd, the Captain's Daughter had been preſerv'd.* Then *Ne-*

ceda, transported with fury, thought to throw *Xavier* and his Companions overboard. But the Storm ceasing in an instant, his mind grew calmer by degrees, he weigh'd Anchor, and set Sail again, and took the way of *Canton*, with intention there to pass the Winter. But the Designs of Men, and Power of Devils, can do nothing against the Decrees of Providence. A contrary Wind broke all the projects of the Captain, constraining him, in his own despight, to enter with full Sails into the Ocean of *Japan*. And the same Wind carry'd the *Junk* of the Pirate, toward *Cangoxima*, the birth-place of *Anger*, sirnam'd *Paul de Sainte Foy*, they arriv'd there on the fifteenth of *August*, in the year 1549.

The End of the Fourth Book.

THE

THE LIFE OF St. FRANCIS XAVIER.

BOOK V.

The Situation of Japan, *and the Nature of the Country.*

I Undertake not to make an exact deſcription of *Japan*, after thoſe which have been made of it by Geographers, and Travellers: By an ordinary view of the *Chartes*, and common reading of the Relations of the *Indies*, 'tis eaſy to underſtand that *Japan* is ſituate at the extremity of *Aſia*, over-againſt *China*, that it is a concourſe of Iſlands which compoſe as it were one body; and

that the chiefeſt of them, gives the name to all the reſt: that this World of Iſlands, as 'tis call'd by a great Geographer, is fill'd with Mountains, ſome of which are inacceſſible, and almoſt above the Clouds, that the Colds there are exceſſive, and that the Soil, which is fruitful in Mines of Gold and Silver, is not productive of much Grain, of any ſort neceſſary to life, for want of cultivation. Without dwelling longer, either on the ſituation or nature of the Country, or ſo much as on the Cuſtoms and Manners of the Inhabitants, of which I have already ſaid ſomewhat, and ſhall ſpeak yet farther, as my Subject requires it; I ſhall here only touch a little on the Government and Religion, which of neceſſity are to be known at the beginning, for the underſtanding of the Hiſtory which I write.

The Eſtate of the Government of Japan.

Japan was anciently one Monarchy. The Emperour, whom all thoſe Iſles obey'd, was call'd the *Dairy*: and was deſcended from the *Camis*, who according to the popular Opinion, came in a direct line from the Sun. The firſt Office of the Empire was that of the *Cubo*, that is to ſay, Captain General of the Army. For the raiſing of this Dignity, which in it ſelf was ſo conſpicuous, in proceſs

ceſs of time, the name of *Sama* was added to that of *Cubo*; for *Sama* in their Language ſignifies Lord. Thus the General of *Japan*, came to be call'd *Cubo Sama*.

Above three hundred years ago, the *Cubo Sama* then being, beholding the Scepter of *Japan* in the hands of a *Dairy*, who was cowardly and effeminate, revolted from him, and got poſſeſſion of the Regal Dignity. His deſign was to have reduc'd the whole Eſtate under his own Dominion: but he was only able to make himſelf Maſter of *Meaco*, where the Emperour kept his Court, and of the Provinces depending on it. The Governours of other Provinces, maintain'd themſelves in their reſpective Juriſdictions by force of Arms, and ſhook off the yoke, as well as he. Inſomuch that the Monarchy came to be ſuddenly divided, into Sixty ſix Cantons, which all aſſum'd the names of Kingdoms.

Since theſe revolutions, the King of *Meaco*, took the Title of *Cubo Sama*, and he who had been depriv'd of it, ſtill retain'd the name of *Dairy*: and, excepting only the Power, there was ſtill left him all the priviledge of Royalty, in conſideration of the Blood of the *Camis*; his Deſcendants have had always the

ſame

ſame Title, and enjoy'd the ſame advantages. This, in general, was the face of the Government, in the time of St. *Francis Xavier*: for ſome years afterwards, *Nabunanga*, one of the Neighbour Kings to him of *Meaco*, defeated the *Cubo Sama* in a pitch'd Battel, and follow'd his blow with ſo much ſucceſs; that having deſtroy'd all thoſe petty Princes, he reunited the whole Empire of *Japan*, under his ſole obedience.

The Religion of the Japonneſes *when the Father arriv'd in that Country.*

As to what concerns Religion, all the *Japonians*, excepting ſome few who make profeſſion of *Atheiſm*, and believe the Soul mortal, are Idolaters, and hold the tranſmigration of Souls, after the Doctrine of *Pythagoras*. Some of them pay Divine Worſhip to the Sun and Moon; others to the *Camis*, thoſe Ancient Kings, of whom we have made mention, and to the *Potoques*, the Gods of *China*. There are divers of them who adore ſome kinds of Beaſts, and many who adore the Devil under dreadful Figures. Beſides theſe, they have a certain Myſterious Deity whom they call *Amida*; and ſay this God has built a Paradiſe of ſuch diſtance from the Earth, that the Souls cannot reach it under a Voyage of three years. But the God *Xaca*, is he, of whom they report the greateſt Wonders; who ſeems to be

a counterfeit of the true *Meſſiah*, ſet up by the Devil himſelf, or by his Miniſters. For if one wou'd give credit to them, *Xaca* being born of a Queen, who never had the carnal knowledge of Man, retir'd into the Deſarts of *Siam*, and there under-went ſevere Penances, to expiate the Sins of Men: that coming out of his Wilderneſs, he aſſembled ſome Diſciples, and preach'd an Heavenly Doctrine in divers Countries.

'Tis incredible how many Temples have been built to the honour of *Amida* and *Xaca*: all the Cities are full of them, and their magnificence is equal to their number. Nor is it eaſie to imagine, how far their ſuperſtition carries the Worſhippers of theſe two Deities. They throw themſelves headlong down from Rocks, or bury themſelves alive in Caves, and 'tis ordinary to ſee Barques, full of Men and Women, with Stones hanging at their necks, and ſinging the praiſes of their Gods, after which, they caſt themſelves into the Sea.

The Six Jeſuites who were ſent to Siam *in* 1685, *in their relation of the Religion of the* Siamois, *which much reſembles this of* Japan, *gueſs, with more probability, that theſe Opinions were the Corruptions of the Doctrine preach'd in the* Indies *by St.* Thomas.

For what remains, the Spirit of Lyes, has eſtabliſh'd in *Japan*, a kind of Hierarchy, not unlike that of the *Catholique Church.*

Church. For these People have a Chief of their Religion, and a kind of Soveraign Priest, whom they call *Saço.* He keeps his Court in the Capital City of the Empire; and 'tis he who approves the Sects, who institutes the Ceremonies, who Consecrates, if I may be allow'd to say so, the *Tundi*, who resemble our Bishops, and whose principal Function, is to ordain the Priests of Idols, by conferring on them the power of offering Sacrifice. These Priests, who are call'd *Bonzes*, part of them living in Desarts, the rest in Towns, all affect a rigid austerity of manners, and are amongst the *Japonneses*, what the *Brachmans* are amongst the *Indians*, unless that they are yet more impious, and greater Hypocrites.

Paul de Sainte Foy, *goes to wait on the King of* Saxuma.

To resume our History, immediately after the arrival of *Xavier* and his Companions, *Paul de Sainte Foy*, whom formerly we call'd *Anger*, went to pay his duty to the King of *Saxuma*; on which *Cangoxima* is depending, and whose Palace is about the distance of six Leagues from it. That Prince who had heretofore shewn great favour to him receiv'd him with much humanity, and with so much the greater joy, because he had believ'd him dead. This kind reception gave

gave *Paul de Sainte Foy* the confidence to petition the King for the pardon of that action, which had occasion'd his departure, and it was not difficult for him to obtain it.

The King, naturally curious, as the *Japonians* generally are, enquir'd much of him, concerning the *Indies*; *as what was the nature of the Country, and the humour of the People, and whether the* Portugueses *were as brave, and as powerful, as they were represented by common Fame.* When *Paul* had satisfy'd him on these and the like Particulars, the discourse fell on the different Religions in the *Indies*, and finally on Christianity, which was introduc'd by the *Portugueses* in *India.*

That which pass'd at the Court of Saxuma.

Paul unfolded at large the Mysteries of our Faith, and seeing with what pleasure he was heard, produc'd a Tablet of the Virgin, holding the little *Jesus* in her arms. The Tablet was very curious, and *Xavier* had given it to this *Japonese*, that he might shew it, as occasion offer'd. The sight alone of this excellent Painting, wrought so much upon the King, that being touch'd with thoughts of Piety and Reverence, he fell on his knees, with all his Courtiers, to honour the Persons therein represented; which seem'd to him to have an air that was more than humane. He

He commanded it ſhou'd be carried to the Queen his Mother. She was alſo charm'd with it, and proſtrated her ſelf by the ſame inſtinct, with all the Ladies of her Train, to ſalute the Mother and the Son. But, as the *Japonian* Women are yet more inquiſitive than the men, ſhe ask'd a thouſand queſtions concerning the Bleſſed *Virgin* and our *Saviour*, which gave *Paul* the deſir'd opportunity, of relating all the Life of *Jeſus Chriſt*; and this Relation ſo much pleas'd the Queen, that ſome few days after, when he was upon his return to *Cangoxima*, ſhe ſent one of her Officers to have a Copy of the Tablet which ſhe had ſeen: but a Painter was not to be found to ſatisfie her curioſity. She requir'd that at leaſt ſhe might have an abridgment in writing of the chief Points of Chriſtianity, and was ſatisfy'd therein by *Paul*.

The Saint applyes himſelf to the ſtudy of the Japonian *Tongue.*

The Father overjoy'd at theſe good inclinations of the Court, thought earneſtly of making himſelf capable to preach in the Language of the Country. There is but one Language ſpoken through all *Japan*: but that ſo ample, and ſo full of variety, that in effect, it may be ſaid to contain many Tongues. They make uſe of certain words, and Phraſes,

Phraſes, in familiar Diſcourſe; and of others in ſtudied compoſitions. The Men of quality have a Language quite differing from the Vulgar. Merchants and Souldiers have a Speech proper to their ſeveral Profeſſions, and the Women ſpeak a Dialect diſtinct from any of the reſt. When they treat on a ſublime Subject, for Example, of Religion, or Affairs of State, they ſerve themſelves of particular terms; and nothing appears more incongruous amongſt them, than to confound theſe different manners of expreſſion.

The holy Man had already ſome light notions of all theſe Languages, by the communication he had with the three *Japonian* Chriſtians; but he knew not enough to expreſs him with eaſe and readineſs, as himſelf acknowledges in his Epiſtles, where he ſays, that he and his Companions, at their firſt arrival, ſtood like Statues, mute and motionleſs. He therefore apply'd himſelf with all diligence, to the ſtudy of the Tongue, which he relates in theſe following words. *We are return'd to our Infancy*, ſays he, *and all our buſineſs at preſent, is to learn the firſt Elements of the* Japonian *Grammar. God give us the grace to imitate the ſimplicity and innocence of Children, as well as to practiſe the exerciſes of Children.* We

We ought not to be aſtoniſh'd, in this paſſage laſt quoted, that a man to whom God had many times communicated the gift of Tongues, ſhou'd not ſpeak that of *Japan*, and that he ſhou'd be put to the pains of ſtudying it. Thoſe favours were tranſient, and *Xavier* never expected them. Inſomuch, that being to make abode in a Country, he ſtudied the Language of it, as if he cou'd not have arriv'd to the knowledge of it, but by his own induſtry. But the holy Spirit aſſiſted him after an extraordinary manner, on thoſe occaſions, as we have formerly obſerv'd. And we may ſay, that the eaſineſs wherewith he learnt ſo many Tongues, was almoſt equivalent to the laſting gift of them.

He baptizes the whole Family of Paul de Sainte Foy.

While *Xavier* and his Companions were labouring to acquire that knowledge which was neceſſary for their preaching the word of *Jeſus Chriſt*, to the People of *Cangoxima*, *Paul de Sainte Foy*, with whom they lodg'd, himſelf inſtructed his own Family: God gave that Bleſſing to his Zeal, that beſides his Mother, his Wife and Daughter, many of his Relations were converted and baptiz'd by *Xavier*. Within the compaſs of forty days, the Saint underſtood enough of the Language to undertake the tranſlation of the *Apoſtles Creed*, and the *Expoſition* of it, which he

he had compos'd in *India*. As fast as he translated, he got every parcel of it by Heart, and with that help, was of Opinion, that he might begin to declare the Gospel. But seeing that in *Japan*, all the Measures of the Laws and Customs, are to be taken, and observ'd with great exactness, and nothing to be attempted in publick, without permission from the Government, he wou'd first visit the King of *Saxuma*, and chose the time, on the day of St. *Michael* the Arch-Angel. He had put the whole Empire under the protection of that glorious General of the Cœlestial Host, who chas'd the Rebellious Angels out of Heaven, and recommended in his daily Prayers to him, that he wou'd exterminate those Devils from *Japan*, who had usurp'd the Dominion of it, for so many Ages.

He goes to the Court of Saxuma, *and is well receiv'd.*

The Apostle of the *Indies* was not unknown at the Court of *Saxuma*. *Paul de Sainte Foy*, had spoken of him there, in such a manner, as infus'd the desire of seeing him into all Hearts, and caus'd him to be look'd on with admiration, when he first appear'd. The King and Queen treated him with honour, testify'd great affection to him, and discours'd with him the better part of the night. They cou'd not but be astonish'd that he

and his Companions, were come from another World, and had pass'd through so many stormy Seas, not out of an avaritious design, of enriching themselves with the Gold of *Japan*, but only to teach the *Japonneses* the true way of Eternal Life. From the very first meeting, the King caution'd *Xavier*, to keep safely all the Books and Writings, which contain'd the Christian Doctrine; *For*, said he, *if your Faith be true, the Demons will be sure to fly furiously upon you; and all manner of mischief is to be expected from their Malice.* Afterwards he granted permission to the Saint to preach the Christian Law, within the whole extent of his Dominions; and farther caus'd his Letters Patents to be expedited, by vertue of which, all his Subjects had free liberty of being made Christians, if they so desir'd.

He begins to preach at Cangoxima, *and converts many.*

Xavier took advantage of this happy conjuncture; and deferr'd no longer his preaching in *Cangoxima.* He began by explaining the first Articles of the Creed. That of the *Existence of one God*, all powerful, the Creatour of Heaven and Earth was a strange surprise to his Auditours, who knew nothing of a first Being, on whom the Universe depended, as on its Cause and Principle. The other Articles which

which reſpect the *Trinity*, and *Incarnation*, appear'd to them yet more incredible: Inſomuch, that ſome of them held the Preacher for a Mad-man, and laugh'd him to ſcorn. Notwithſtanding which, the wiſer ſort, cou'd not let it ſink into their Belief, that a Stranger, who had no Intereſt to deceive them, ſhou'd undergo ſo many hardſhips and dangers, and come ſo far, on ſet purpoſe, to cheat them with a Fable. In theſe conſiderations, they were deſirous of clearing thoſe doubts, which poſſeſs'd them, in relation to thoſe Myſteries which they had heard. *Xavier* anſwer'd them ſo diſtinctly, and withal ſo reaſonably, with the aſſiſtance of *Paul de Sainte Foy*, who ſerv'd him for Interpreter, in caſe of need, that the greateſt part ſatisfy'd with his ſolutions, came over to the Faith.

The firſt who deſir'd Baptiſm, and receiv'd it, was a man of mean condition, deſtitute of the goods of Fortune; as if God will'd, that the Church of *Japan* ſhou'd have the ſame Foundations, of meanneſs and Poverty, with the Univerſal Church: the name of *Bernard* was given him, and by his Vertue he became in proceſs of time Illuſtrious.

He visits the Bonza's, *and endeavonrs to gain them.*

In the mean time, *Xavier* visited the *Bonza's*, and endeavour'd to gain their good-will, being persuaded, that Christianity wou'd make but little progress amongst the people, if they oppos'd the preaching of the Gospel: And on the other side, judging that all the World wou'd embrace the Law of the true God, in case they shou'd not openly resist it. His good behaviour, and frankness immediately gain'd him the favour of their Chief; he was a man of fourscore years of age, and for a *Bonza*, a good honest man: in that estimation of Wisdom, that the King of *Saxuma*, intrusted him with his most important Affairs, and so well vers'd in his Religion, that he was sirnam'd *Ningit*, which is to say, *the Heart of Truth.* But this name was not altogether proper to him; and *Xavier* presently perceiv'd, that the Veillard, knew not what to believe, concerning the immortality of the Soul; saying sometimes, *That our Souls were nothing different from those of Beasts*; at other times, *That they came from Heaven, and that they had in them somewhat of Divine.*

He proves the Souls immortality to the chief of the Bonza's.

These uncertainties of a Mind, floating betwixt truth and falshood, gave *Xavier* the occasion of proving the immortality of the Soul, in the Conversations they

they had together; and he reaſon'd ſtrongly thereupon, according to natural Principles alone. Yet his Arguments had no other effect, than the praiſes which were given them. *Ningit* commended the Knowledge of the *European Bonza*, (ſo they call'd the Father) and was ſatisfy'd, that no man had a deeper inſight into Nature. But he ſtill remain'd doubtful on the buſineſs of Religion; either out of ſhame to change his Opinion at that age, or perhaps, becauſe thoſe who have doubted all their life, are more hard to be convinc'd, than thoſe who have never believ'd at all.

The eſteem which *Ningit* had for *Xavier*, caus'd him to be had in great repute with the reſt of the *Bonza's*. They heard him with applauſe, when he ſpoke of the Divine Law, and confeſs'd openly, That a man who was come from the other end of the World, through the midſt of ſo many dangers, to preach a new Religion, cou'd only be inſpir'd by the Spirit of Truth, and cou'd propoſe nothing, but what was worthy of belief.

The Teſtimony of the *Bonza's* authoris'd the preaching of the Goſpel; but their ſcandalous way of living, hinder'd them from following our holy Law.

Notwithstanding, before the conclusion of the year, two of them of less corrupt manners than the rest, or more faithful to the Grace of *Jesus Christ*, embrac'd Christianity; and their Example wrought so far upon the Inhabitants of *Cangoxima*, that many of them desir'd to be baptis'd.

The Bonza's *rise against him*

These first fruits of preaching promis'd greater; and the Faith flourish'd daily more and more in *Cangoxima*; when a Persecution rais'd on a sudden, ruin'd these fair expectations, and stopt the Progress of the Gospel. The *Bonza's*, surpriz'd to see the People ready to forsake the Religion of the Country, open'd their eyes to their own interest, and manifestly saw, that if this new Religion were once receiv'd, as they only liv'd on the Alms and Offerings which were made to their Deities, they shou'd be wholly depriv'd of their subsistance. They judg'd, in consequence, that this evil was to be remedy'd, before it grew uncurable; and nothing was to be spar'd, for the rooting out these *Portuguese* Preachers. It was then manifest, that those Religious Idolaters, who at first had been so favourable to *Xavier*, now made open War against him. They decry'd him in all places, and publickly treated him as

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an Impoſtor. Even ſo far they proceeded, that one day as he was Preaching, in one of the publick places of the City, a *Bonza* interrupted him in the midſt of his diſcourſe, and warn'd the People not to truſt him; ſaying, *That it was a Devil, who ſpoke to them in the likeneſs of a Man.*

The Bonza's *ſucceed not in their Undertaking.*

This outrageouſneſs of the *Bonza's* fail'd of the effect which they deſir'd; the *Japonians*, who are naturally men of wit, and Plain Dealers, came eaſily to underſtand the motives of their Prieſts, to change their manner of Behaviour, and finding intereſt in all they ſaid or did, grew more and more attentive to the Doctrine of the Father.

Some of them upbraided the *Bonza's*, that their proper concernments had kindled their zeal to ſuch an heighth: that Religion was not to be defended by calumnies, and affronts, but by ſolid Arguments. That if the Doctrine of the *European* was falſe, why did they not demonſtrate clearly the falſhood of it; that for the reſt, it was of little conſequence, whether this new Preacher was a Demon or a Man; and that truth was to be receiv'd, whoſoever brought it: that after all, he liv'd with great auſterity, and was more to be credited than any of them.

He leads a most austere Life.

In effect, *Xavier* for the edification of the People, who commonly judge by appearances of things, abstain'd entirely both from Flesh and Fish. Some bitter Roots, and Pulse boyl'd in water, were all his nourishment, in the midst of his continual labours. So that he practis'd rigorously, and litterally, that abstinence of which the *Bonza's* make profession, or rather that which they pretend to practise. And he accustom'd himself to this immediately, upon what *Paul de Sainte Foy* had told him, that it wou'd look ill if a Religious Christian, shou'd live with less austerity, than the Priests of Idols shou'd in their course of Life.

He works divers Miracles.

The wonders which God wrought, by the Ministration of his Servant, gave farther confirmation to the Christian Law. The Saint walking out one day up the Sea shore, met certain Fishers, who were spreading their empty Nets, and complain'd of their bad fortune. He had pity on them, and after making some short Prayers, he advis'd them to Fish once more. They did so, on his word, and took so many Fish, and of such several sorts, that they cou'd hardly draw their Nets. They continued their Fishing for some days after, with the same

ſame ſucceſs; and what appears more wonderful, the Sea of *Cangoxima*, which was ſcarce of Fiſh, from that time forward had great plenty.

A Woman, who had heard reports of the Cures which the Apoſtle had made in the *Indies*, brought him her little Child, who was ſwell'd over all the Body, even to deformity. *Xavier* took the Infant in his arms, look'd on him with eyes of pity, and pronounc'd thrice over him theſe words, *God bleſs thee*; after which, he gave the Child back to his Mother, ſo well, and beautiful, that ſhe was tranſported with joy and admiration.

This Miracle made a noiſe about the Town; and gave occaſion to a Leper, to hope a cure for his Diſeaſe, which he had ſought in vain for many years. Not daring to appear in publick, becauſe his uncleanneſs had excluded him from the Society of men, and made him loathſome to all Companies; he ſent for *Xavier*, who at that time happen'd to be ingag'd in buſineſs, and cou'd not come; but deputed one of his Companions to viſit him; giving order to ask him thrice, if he was content to believe in Chriſt, in caſe he ſhou'd be heal'd of his Leproſie; and thrice to make the ſign of the Croſs

Croſs over him, if he promis'd conſtantly to embrace the Faith. All things paſs'd according to the Commiſſion of the Father: the Leper oblig'd himſelf to become a Chriſtian upon the recovery of his health; and the ſign of the Croſs was no ſooner made over him, but his whole body became as clean, as if he had never been infected with Leproſy. The ſuddenneſs of the Cure, wrought in him to believe in Chriſt, without farther difficulty, and his lively Faith brought him haſtily to Baptiſm.

He raiſes a Maid from Death.

But the moſt celebrated Miracle which *Xavier* wrought in *Cangoxima*, was the Reſurrection of a young Maid of Quality. She died in the flower of her youth, and her Father who lov'd her tenderly, was ready to go diſtracted with his loſs. Being an Idolater, he had no ſourſe of comfort remaining for his affliction, and his Friends, who came to condole with him, inſtead of eaſing, did but aggravate his grief; two new Chriſtians, who came to ſee him, before the Burial of his Daughter, advis'd him to ſeek his remedy from the holy man, who wrought ſuch Wonders, and beg her life of him, with ſtrong aſſurance of ſucceſs.

The Heathen, perſwaded by theſe new Believers, that nothing was impoſſible to this

this *European Bonza*, and beginning to hope againſt all humane appearances, after the cuſtom of the diſtreſt, who eaſily believe, what they infinitely deſire, goes to find Father *Xavier*, throws himſelf at his feet, and with tears in his eyes, beſeeches him, to raiſe up from death his only Daughter; adding, that the favour wou'd be to give a Reſurrection to himſelf. *Xavier* mov'd at the faith, and affliction of the Father, withdraws, with *Fernandez* his Companion, to recommend his deſire to Almighty God; and having ended his Prayer, returns a little time after, *Go*, ſays he to the ſorrowful Father, *your Daughter is alive.*

The Idolater, who expected that the Saint wou'd have accompanied him to his houſe, and there call'd upon the name of his God, over the Body of his Daughter, thought himſelf ill us'd, and cheated, and went away diſſatisfy'd. But before he had walk'd many ſteps homeward, he ſaw one of his Servants, who tranſported with joy, cried out aloud to him, at a diſtance, that his Daughter liv'd. Soon after this, his Daughter came her ſelf to meet him, and related to her Father, that her Soul was no ſooner departed from her Body, but it was ſeiz'd by two ugly Fiends, who wou'd have thrown her headlong

headlong into a Lake of Fire; but that two unknown Persons, whose Countenances were venerably modest, snatch'd her out of the gripe of her two Executioners, and restor'd her to life, but in what manner she cou'd not tell.

The *Japonian*, suddenly apprehended, who were the two Persons concern'd in her Relation, and brought her straight to *Xavier*, to acknowledge the miraculous favour she had receiv'd. She no sooner cast her eyes on him, and on *Fernandez*, than she cry'd out, *Behold my two Redeemers!* and at the same time, both she, and her Father desir'd Baptism. Nothing of this nature had ever been seen in that Country: no History ever made mention that the Gods of *Japan* had the power of reviving the dead. So that this Resurrection, gave the People a high conception of Christianity, and made famous the name of Father *Xavier*.

God avenges the Saint.

But nothing will make more evident how much a Favourite he was to Heaven, and how prevalent with that God, whom he declar'd, than that exemplary Judgment, with which Divine Justice, punish'd the bold impiety of a man, who either carried on by his own madness, or exasperated by that of the *Bonza's*, one day

day rail'd at him, with foul injurious Language. The Saint ſuffer'd it with his accuſtom'd mildneſs, and only ſaid theſe words to him, with ſomewhat a melancholly Countenance, *God preſerve your Mouth.* Immediately the Miſcreant felt his tongue eaten with a Cancer, and there iſſued out of his mouth a purulent Matter, mix'd with Worms, and a ſtench that was not to be endur'd. This Vengeance, ſo viſible, and ſo ſudden, ought to have ſtruck the *Bonza's* with terrour; but their great numbers aſſur'd them in ſome meaſure, and all of them acting in a Body againſt the Saint, each of them had the leſs fear, for his own particular. What rais'd their indignation to the height, was that a Lady of great Birth and Riches, Wife to one of the moſt conſiderable Lords of all the Court, and very liberal to the *Pagods*, was ſolemnly Baptis'd with all the Family.

A new Perſecution rais'd againſt Xavier, *by the* Bonza's.

Seeing they prevail'd nothing by the ways they had attempted, and that Perſons of Quality, were not leſs enamour'd of the Chriſtian Doctrine, than the vulgar, and on the other ſide, not daring to uſe violence, in reſpect of the King's Edicts, which permitted the profeſſion of Chriſtianity, they contriv'd a new Artifice, which was to addreſs a complaint

plaint to the King, of the King himſelf, on the part of their Country Deities. The moſt conſiderable of the *Bonza's* having been elected, in a general Aſſembly for this Embaſſy, went to the Prince, and told him, with an air rather threatning than ſubmiſſive, that they came in the name of *Xaca* and *Amida*, and the other Deities of *Japan*, to demand of him, into what Country he wou'd baniſh them? that the Gods were looking out for new habitations, and other Temples, ſince he drove them ſhamefully out of his Dominions, or rather out of theirs, to receive in their ſtead a ſtranger God, who uſurps to himſelf Divine honours, and will neither admit of a Superiour, nor an Equal. They added haughtily, that 'tis true he was a King; but what a kind of King was a profane Man? was it for him to be the Arbiter of Religion, and to judge the Gods? what probability was there too, that all the Religions of *Japan* ſhou'd err, and the moſt prudent of the Nation be deceiv'd after the run of ſo many Ages? what wou'd Poſterity ſay, when they ſhou'd hear that the King of *Saxuma*, who held his Crown from *Amida* and *Xaca*, overthrew their Altars, and depriv'd them of the honours, which they had ſo long enjoy'd? but what wou'd

wou'd not the Neighbouring Provinces attempt, to revenge the injury done to their Divinities? that all things ſeem'd lawful to be done, on ſuch occaſions; and the leaſt he had to fear, was a civil war, and that ſo much the more bloody, becauſe it was founded on Religion.

The King of Saxuma, *is turn'd againſt* Xavier *and the Chriſtians.*

The Conjuncture in which the *Bonza's* found the King, was favourable to them. It was newly told him, that the Ships of *Portugal*, which uſually landed at *Cangoxima*, had now bent their courſe to *Firando*, and was extreamly troubled at it; not only becauſe his Eſtates ſhou'd receive no more advantage by their Trade, but alſo becauſe the King of *Firando*, his Enemy, wou'd be the only gainer by his loſs. As the good-will which he ſhew'd in the beginning to Father *Xavier*, had ſcarce any other Principle but Intereſt, he grew cold to him immediately after this ill news; and this coldneſs, made him incline to hearken to the *Bonza's*. He granted all they demanded of him, and forbad his Subjects on pain of death, to become Chriſtians, or to forſake the old Religion of their Countrey.

Whatſoever good inclinations there were in the People to receive the Goſpel, theſe new Edicts hinder'd thoſe of *Cangoxima*,

goxima, from any farther Commerce with the three Religious Christians; so easily the favour or displeasure of the Prince, can turn the People.

They, notwithstanding, whose heart the Almighty had already touch'd, and who were Baptis'd, far from being wanting to the grace of their Vocation, were more increas'd in Faith, not exceeding the number of an hundred; they found themselves infinitely acknowledging to the Divine Mercy, which had elected them to compose this little Flock. Persecution it self augmented their fervour; and all of them declar'd to Father *Xavier*, that they were ready to suffer Banishment, or Death, for the honour of our Saviour.

The Saint fortifies the Christians, before he leaves them.

Though the Father was nothing doubtful of their Constancy, yet he wou'd fortifie them by good Discourses, before he left a Town and Kingdom, where there was no farther hope of extending the Christian Faith. For which reason he daily assembled them; where having read some passages of Scripture, Translated into their own Language, and suitable to the present condition of that Infant Church, he explain'd to them some one of the Mysteries of our Saviour's Life; and his Auditours were so fill'd

fill'd with the interiour Unctions of the Holy Spirit, that they interrupted his ſpeech at every moment, with their ſighs and tears.

He cauſes his Catechiſm to be Printed, before his departure.

He had caus'd divers Copies of his Catechiſm to be taken, for the uſe of the Faithful. Having augmented it by a more ample Expoſition of the Creed, and added ſundry ſpiritual Inſtructions, with the Life of our *Saviour*, which he entirely Tranſlated, he caus'd it to be Printed in *Japonneſe* Characters, that it might be ſpread through all the Nation. At this time the two Converted *Bonza's*, and two other Baptis'd *Japonians*, undertook a Voyage to the *Indies*, to behold with their own eyes, what the Father had told them, concerning the ſplendour of Chriſtianity at *Goa*; I mean the multitude of Chriſtians, the magnificence of the Churches, and the beauty of the Eccleſiaſtick Ceremonies.

He departs from Cangoxima.

At length he departed from *Cangoxima*, at the beginning of *September*, in the year 1550, with *Cozmo de Torrez*, and *John Fernandez*, carrying on his back, according to his Cuſtom, all the neceſſary Utenſils for the Sacrifice of the Maſs. Before his departure, he recommended the Faithful to *Paul de Sainte Foy*. 'Tis wonderful, that theſe new Chri-

ſtians, bereft of their Paſtours, ſhou'd maintain themſelves in the midſt of *Paganiſm*, and amongſt the Perſecuting *Bonza's*, and not one ſingle man of them ſhou'd be perverted from the Faith. It happen'd, that even their exemplary lives, ſo edify'd their Countrey-men, that they gain'd over many of the Idolaters: inſomuch, that in the proceſs of ſome few years, the number of Chriſtians was encreas'd to five hundred Perſons; and the King of *Saxuma* wrote to the Viceroy of the *Indies*, to have ſome of the Fathers of the Society, who ſhou'd publiſh through all his Territories, a Law ſo holy and ſo pure. The news which came, that the *Portugueſe* Veſſels, which came lately to *Japan*, had taken their way to *Firando*, caus'd *Xavier* to go thither; and the ill Intelligence betwixt the two Princes, gave him hopes that the King of *Firando*, wou'd give him and his two Companions a good reception.

He goes to the Caſtle of Ekandono.

They happen'd upon a Fortreſs on their way, belonging to a Prince call'd *Ekandono*, who was Vaſſal to the King of *Saxuma*. It was ſituate on the heighth of a Rock, and defended by ten great Baſtions. A ſolid Wall, incompaſs'd it, with a wide and deep Ditch, cut through the middle of the Rock. Nothing but fearful

fearful Precipices on every ſide; and the Fortreſs approachable by one onely way, where a Guard was plac'd both day and night. The inſide of it was as pleaſing, as the outſide was full of horrour. A ſtately Palace compos'd the Body of the place, and in that Palace were Portico's, Galleries, Halls, and Chambers, of an admirable Beauty, all was cut in the living ſtone, and wrought ſo curiouſly, that the works ſeem'd to be caſt within a Mould, and not cut by the Chizzel.

Some People of the Caſtle, who were returning from *Cangoxima*, and who had there ſeen *Xavier*, invited him by the way, to come and viſit their Lord; not doubting but *Ekandono*, wou'd be glad to ſee ſo famous a Perſon.

He declares the Goſpel before Ekandono, *and the fruits of his Preaching.*

Xavier who ſought all occaſions of publiſhing the Goſpel, loſt not that opportunity. The good reception which was made him, gave him the means of teaching immediately the true Religion, and the ways of Eternal Life. The Attendants of the Prince, and Souldiers of the Garriſon, who were preſent, were ſo mov'd, both by the Sanctity, which ſhone in the Apoſtles Countenance, and by the truth which beam'd out in all his words, that after the clearing of their doubts, ſeventeen of them at once de-

manded Baptiſm: and the Father Chriſten'd them in preſence of the *Tono* (ſo the *Japonneſe* call the Lord or Prince of any particular place.) The reſt of them were poſſeſs'd with the ſame deſire, and had receiv'd the ſame favour, if *Ekandono* had not oppos'd it by reaſon of ſtate, and contrary to his own inclinations, for fear of ſome ill Conſequences from the King of *Saxuma*: For in his heart he acknowledg'd *Jeſus Chriſt*, and permitted *Xavier* privately to Baptiſe his Wife, and his Eldeſt Son. For the reſt, he promis'd to receive Baptiſm, and to declare himſelf a Chriſtian, when his Soveraign ſhou'd be favourable to the Law of God.

What he does for the preſervation of the Faith in the new Chriſtians of the Caſtle.

The Steward of *Ekandono's* houſehold, was one who embrac'd the Faith. He was a man ſtep'd into years, and of great prudence. *Xavier* committed the new Chriſtians to his care, and put into his hands *the form of Baptiſm in writing; the Expoſition of the Creed, the Epitome of our Saviour's Life, the ſeven penitential Pſalms, the Letanies of the Saints, and a Table of Saints-days, as they are Celebrated in the Church.* He himſelf ſet apart a place in the Palace, proper for the Aſſemblies of the Faithful, and appointed the Steward to call together as many of the *Pa-*

gans

gans as he cou'd, to read both to the one and the other ſort, ſome part of the Chriſtian Doctrine every Sunday, to cauſe the *Penitential Pſalms* to be ſung on every *Friday*, and the *Litanies* every day. The Steward punctually perform'd his Orders, and thoſe ſeeds of Piety grew up ſo faſt, that ſome few years after, *Louis Almeyda* found above an hundred Chriſtians in the Fortreſs of *Ekandono*, all of an orderly and innocent converſation; modeſt in their Behaviour, aſſiduous in Prayer, Charitable to each other, ſevere to themſelves, and Enemies to their Bodies; inſomuch that the place had more reſemblance to a Religious houſe, than to a Garriſon. The *Tono*, tho' ſtill an *Idolater*, was preſent at the Aſſemblies of the Chriſtians, and permitted two little Children of his to be Baptis'd.

Thoughts of a Chriſtian of Ekandono.

One of theſe new Converts, compos'd elegantly in his Tongue, the Hiſtory of the Redemption of Mankind, from the fall of *Adam*, to the coming down of the Holy Ghoſt; the ſame man, being once interrogated, what anſwer he wou'd return the King, in caſe he ſhou'd command him to renounce his Faith? I wou'd boldly anſwer him, *ſaid he*, in this manner. *Sir, You are deſirous, I am certain, that, being born your Subject, I ſhou'd be*

faithful to you; you wou'd have me ready to hazard my Life in your intereſts, and to dye for your Service. Yet farther, you wou'd have me moderate with my Equals; gentle to my Inferiours, obedient to my Superiours, equitable towards all; and for theſe Reaſons, command me ſtill to be a Chriſtian; for a Chriſtian is oblig'd to be all this. But if you forbid me the Profeſſion of Chriſtianity, I ſhall become at the ſame time, Violent, Hard-hearted, Inſolent, Rebellious, Unjuſt, Wicked, and I cannot anſwer for my ſelf, that I ſhall be other.

He leaves a Diſcipline with the Steward of Ekandono, *and the uſe he makes of it.*

As to what remains, *Xavier* when he took leave of the Old Steward, whom he conſtituted Superiour of the reſt, left him a Diſcipline, which himſelf had us'd formerly. The Old man kept it Religiouſly as a Relique, and wou'd not that the Chriſtians in the Aſſemblies, where they chaſtis'd themſelves, ſhou'd make a common uſe of it. At the moſt he ſuffer'd not any of them, to give themſelves above two or three ſtroaks with it, ſo fearful he was of wearing it out; and he told them, that they ought to make uſe of it the leſs, in chaſtiſing their fleſh, that it might remain for the preſervation of their health. And indeed it was that Inſtrument which God commonly

commonly employ'd for the Cures of ſick Perſons in the Caſtle. The Wife of *Ekandono*, being in the Convulſions of death, was inſtantly reſtor'd to health, after they had made the ſign of the Croſs over her, with the Diſcipline of the Saint.

He leaves a little Book with the Wife of Ekandono, and for what it ſerv'd.

Xavier at his departure, made a Preſent to the ſame Lady, of a little Book, wherein the Litanies of the Saints, and ſome Catholique Prayers were written with his own hand. This alſo in following times was a Fountain of Miraculous Cures, not only to the Chriſtians, but alſo the Idolaters. And the *Tono* himſelf, in the height of a mortal ſickneſs, recover'd his health, on the inſtant, that the Book was applied to him by his Wife. So that the People of the Fortreſs, ſaid that their Prince was rais'd to life, and that it cou'd not be perform'd by humane means.

He arrives at Firando; and what reception he had there.

The Saint and his Companions being gone from thence, purſu'd their Voyage, ſometimes by Sea, and ſometimes travel'd by Land. After many labours chearfully undergone by them, and many dangers which they paſs'd, they arriv'd at the Port of *Firando*, which was the end of their undertaking. The *Portugueſe*

tugueſe did all they were able, for the honourable reception of Father *Xavier*. All the Artillery was diſcharg'd at his arrival, all the Enſigns and Streamers were diſplay'd, with ſound of Trumpets; and, in fine, all the Ships gave ſhouts of joy, when they beheld the man of God. He was conducted, in ſpight of his repugnance, with the ſame pomp to the Royal Palace; and that magnificence was of no ſmall importance, to make him conſider'd in a Heathen Court, who without it might have been deſpis'd; ſince nothing was to be ſeen in him, but ſimplicity and poverty. The King of *Firando*, whom the *Portugueſes* gave to underſtand, how much the man whom they preſented to him was valued by their Maſter, and what credit he had with him, receiv'd him with ſo much the greater favour, becauſe he knew the King of *Cangoxima*, had forc'd him to go out of his Eſtates: for to oblige the Crown of *Portugal*, and do a deſpight to that of *Cangoxima*, he preſently impower'd the three Religious Chriſtians to publiſh the Law of *Jeſus Chriſt*, through all the extent of his Dominions.

He preaches at Frando, *with great ſucceſs.*

Immediately they fell on preaching in the Town, and all the People ran to hear the *European Bonza's*. The firſt Sermons

Sermons of *Xavier* made a great impreſſion on their Souls; and in leſs than twenty days, he baptis'd more Infidels at *Firando*, than he had done in a whole year at *Cangoxima*. The facility which he found of reducing thoſe people, under the obedience of the Faith, made him reſolve to leave with them *Coſmo de Torrez*, to put the finiſhing hand to their Converſion, and in the mean time, to go himſelf to *Meaco*, which he had deſign'd from the beginning. That Town being the Capital of the Empire; from whence the knowledge of *Chriſt Jeſus*, might eaſily be ſpread through all *Japan*.

He takes Amanguchi, *in his way to* Meaco.

Departing with *Fernandez*, and the two *Japonian* Chriſtians, *Matthew* and *Bernard*, for this great Voyage at the end of *October*, in the year 1550, they arriv'd at *Facata* by Sea, which is twenty Leagues diſtant from *Firando*; and from thence Embark'd for *Amanguchi*, which is an hundred Leagues from it. *Amanguchi* is the Capital of the Kingdom of *Naugato*, and one of the richeſt Towns of all *Japan*, not only by the Traffick of Strangers, who come thither from all parts; but alſo by reaſon of Silver Mines, which are there in great abundance, and by the fertility of the Soyl; but, as Vices are the inſeparable Companions of wealth, it was

was a place totally corrupted, and full of the most monstrous debaucheries.

He stays at Amanguchi; his Actions there.

Xavier took that place, only as his passage to *Meaco*, but the strange corruption of Manners, gave him so much horrour, and withal so great compassion, that he cou'd not resolve to pass farther, without publishing *Christ Jesus*, to those blind and execrable Men, nor without making known to them, the purity of the Christian Law. The Zeal which transported him, when he heard the abominable Crimes of the Town, suffer'd him not to ask permission from the King, as it had been his Custom in other places. He appear'd in publick on the sudden, burning with an inward Fire, which mounted up into his Face, and boldly declar'd to the people, the eternal truths of Faith. His Companion *Fernandez* did the same in another part of the Town. People heard them out of Curiosity, and many after having enquir'd who they were, what dangers they had run, and for what end, admir'd their Courage, and their procedure void of Interest, according to the humour of the *Japonians*, whose Inclinations are naturally noble, and full of esteem for Actions of Generosity. From publick places, they were invited into Houses, and there desir'd to expound

expound their Doctrine more at large, and at greater leiſure. *For if your Law appear more reaſonable to us than our own,* (ſaid the principal of the Town) *we ingage our ſelves to follow it.*

What hinder'd the fruit of his preaching at Amanguchi.

But when once a man becomes a Slave to ſhameful Paſſions, 'tis difficult to follow what he thinks the beſt, and even to judge reaſonably what is the beſt. Not a man amongſt them kept his word. Having compar'd together the two Laws, almoſt all of them agreed, that the Chriſtian Doctrine was moſt conformable to good ſence, if things were only to be taken in the Speculation; but when they came to conſider them in the Practiſe, and ſaw how much the Chriſtian Law diſcourag'd Vengeance, and forbad Polygamy, with all Carnal Pleaſures, that which had appear'd juſt and reaſonable to them, now ſeem'd improbable, and the perverſity of their Wills, hoodwink'd the light of their Underſtanding; ſo that, far from believing in *Jeſus Chriſt*, they ſaid, *That* Xavier *and his Companions were plain Mountebanks, and the Religion which they preach'd a meer Fable.* Theſe reports being ſpread abroad, exaſperated the Spirits of Men againſt them; ſo that as ſoon as any of them appear'd, the people ran after them, not as before

to

to hear them preach, but to throw Stones at them, and revile them. *See*, they cry'd, *the two* Bonza's, *who wou'd inveigle us to worſhip one only God, and perſwade us to be content with a ſingle Wife.*

He appears before the King of Amanguchi, *and expounds to him the Doctrine of Chriſtianity.*

Oxindono the King of *Amanguchi*, hearing what had paſs'd, was willing to be judge himſelf of the Chriſtians new Doctrine. He ſent for them before him, and ask'd them in the face of all his Nobles, of what Country they were, and what buſineſs brought them to *Japan*? *Xavier* anſwer'd briefly, That they were *Europeans*, and that they came to publiſh the Divine Law. *For*, added he, *no Man can be ſav'd who adores not God, and the Saviour of all Nations, his Son* Chriſt Jeſus, *with a pure Heart, and pious Worſhip. Expound to me*, reply'd the Prince, *this Law which you have call'd Divine.* Then *Xavier* began, by reading a part of the Book which he had compos'd in the *Japonian* Tongue, and which treated of the Creation of the World, of which none of the Company had ever heard any thing; of the Immortality of the Soul, of the Ultimate End of our Being, of *Adam's* Fall, and of Eternal Rewards and Puniſhments; in fine, of the Coming of our Saviour, and the Fruits of our Redemption. The Saint explain'd what

what was needful to be clear'd, and ſpoke in all above an hour.

He preaches before the King in Amanguchi, *without ſucceſs.*

The King heard him with attention, and without interrupting his Diſcourſe; but he alſo diſmiſs'd him, without anſwering a word, or making any ſign, whether he allow'd, or diſapprov'd of what he ſaid. This ſilence accompany'd with much Humanity, was taken for a permiſſion by Father *Xavier*, to continue his publick preaching. He did ſo with great warmth, but with ſmall ſucceſs. Moſt of them laugh'd at the Preacher, and ſcorn'd the Myſteries of Chriſtianity. Some few indeed, grew tender at the hearing of our Saviour's Sufferings, even ſo far as to ſhed Tears, and theſe Motions of Compaſſion diſpos'd their Hearts to a belief; but the number of the Elect was inconſiderable: for the time pre-ordain'd for the Converſion of that People, was not yet come, and was therefore to be attended patiently.

He purſues his Voyage for Meaco.

Xavier then having made above a months abode in *Amanguchi*, and gather'd but ſmall fruit of all his Labours, beſides affronts, continu'd his Voyage towards *Meaco*, with his three Companions, *Fernandez*, *Matthew*, and *Bernard*; they continually bemoan'd the blindneſs and obduracy of thoſe wretches who refus'd to receive

receive the Goſpel; yet chear'd up themſelves with the conſiderations of Gods Mercies, and an inward voice was ſtill whiſpering in their Hearts, That the Seed of the Divine Word, though caſt into a barren and ungrateful ground, yet wou'd not finally be loſt.

His ſufferings in the Voyage of Meaco.

They departed toward the end of *December*, in a ſeaſon when the Rains were continually falling; during a Winter which is dreadful in thoſe parts, where the Winds are as dangerous by Land, as Tempeſts are at Sea. The Colds are pinching, and the Snow drives in ſuch abundance, that neither in the Towns nor Hamlets, people dare adventure to ſtir abroad; nor have any Communication with each other, but by cover'd Walks and Galleries. 'Tis yet far worſe in the Country, where nothing is to be ſeen but hideous Foreſts, ſharp pointed and ragged Mountains, raging Torrents acroſs the Vallies, which ſometimes overflow the Plains. Sometimes 'tis ſo cover'd over with Ice, that the Travellers fall at every ſtep; without mentioning thoſe prodigious Iſicles, hanging over head, from the high Trees, and threatning the Paſſengers at every moment with their fall.

The four Servants of God travell'd in the midſt of this hard ſeaſon, and rough ways,

ways, commonly on their naked Feet, paſſing the Rivers, and ill accommodated with warm Cloaths, to reſiſt the inclemencies of the Air and Earth, loaden with their neceſſary Equipage, and without other proviſions of life, than grains of Rice roaſted or dry'd by the Fire, which *Bernard* carry'd in his Wallet. They might have had abundantly, for their ſuſtenance, if *Xavier* wou'd have accepted of the Money, which the *Portugueſe* Merchants of *Firando* offer'd him, to defray the charges of his Voyage, or wou'd have made uſe of what the Governour of the *Indies* had ſupply'd him with, in the name of the King of *Portugal*. But he thought he ſhou'd have affronted Providence, if he ſhou'd have furniſh'd himſelf with the Proviſions needful to a comfortable ſubſiſtance; and therefore taking out of the Treaſury, a thouſand Crowns, he employ'd it wholly for the relief of the poor, who had receiv'd Baptiſm. Neither did he reſt ſatisfy'd with this Royal Alms: he drew what he cou'd alſo, from his Friends at *Goa*, and *Malacca*. And it was a ſaying of his, *That the more theſe new Converts were deſtitute of worldly goods, the more ſuccour they deſerv'd: That their Zeal was worthy the primitive Ages of the Church; and that there was*

was not a Christian in Japan, *who wou'd not chuse rather to lose his life, than forfeit the love of* Jesus Christ.

The Journey from *Amanguchi* to *Meaco*, is not less than fifteen days, when the ways are good, and the season convenient for travelling. But the ill weather lengthen'd it to our four Travellers, who made two months of it; sometimes crossing over rapid Torrents, sometimes over Plains and Forrests thick with Snow, climbing up the Rocks, and rowling down the Precipices. These extream labours put Father *Xavier* into a Fever, from the first moneth, and his sickness forc'd him to stop a little at *Sacay*. But he wou'd take no remedies, and soon after put himself upon his way.

He follows a Horseman, with great difficulty.

That which gave them the greatest trouble, was, that *Bernard*, who was their guide, most commonly misled them. Being one day lost in a Forrest, and not knowing what Path to follow, they met a Horseman who was going towards *Meaco*; *Xavier* follow'd him, and offer'd to carry his Male, if he wou'd help to disingage them from the Forest, and shew them how to avoid the dangerous passages. The Horsman accepted *Xavier*'s offer, but trotted on at a round rate; so that the Saint was constrain'd to run after him, and the

the fatigue lasted almost all the day. His Companions follow'd him at a large distance, and when they came up to the place, where the Horseman had left him, they found him so spent, and over-labour'd, that he cou'd scarcely support himself. The Flints, and Thorns, had torn his Feet, and his Legs were swell'd, so that they broke out in many places: All these inconveniences hinder'd him not from going forward. He drew his strength from the Union he had with God, continually praying from the morning to the evening; and never interrupting his Devotions, but only to exhort his Friends to Patience.

He instructs the people in passing through the Towns.

In passing through the Towns and Villages, where his way led him, *Xavier* always read some part of his Catechism, to the People, who gather'd about him: For the most part they only laugh'd at him; and the little Children cry'd after him, *Deos, Deos, Deos*, because speaking of God, he had commonly that *Portugueſe* word in his Mouth, which he seldom pronounc'd without Repetition. For discoursing of God, he wou'd not use the *Japonneſe* Language, till they were well instructed in the Essence and Perfections of the Divine Majesty; and he gave two reasons for it: The first, Because he found not one word in all the

Language, which well expreſs'd that Soveraign Divinity, of which he deſir'd to give them a diſtinct notion: The ſecond, becauſe he fear'd leſt thoſe Idolaters might confound that firſt Being, with their *Camis*, and their *Potoques*, in caſe he ſhou'd call it by thoſe names, which were common to their Idols. From thence he took occaſion to tell them, *That as they never had any knowledge of the true God, ſo they never were able to expreſs his name: That the* Portugueſes, *who knew him, call'd him* Deos: and he repeated that word with ſo much Action, and ſuch a tone of Voice, that he made even the *Pagans* ſenſible, what Veneration was due to that Sacred Name. Having publickly condemn'd, in two ſeveral Towns, the falſe Sects of *Japan*, and the enormous Vices reigning there, he was drawn by the Inhabitants without the Walls, where they had reſolv'd to ſtone him. But when they were beginning to take up the Stones, they were overtaken by a violent and ſudden ſtorm, which conſtrain'd them all to betake themſelves to flight: The holy man continu'd in the midſt of this rack of Heaven, with flaſhes of Lightning darting round about him, without loſing his habitual tranquility; but adoring that Divine Providence, which fought ſo viſibly in his favour. He

He arriv'd at length at *Meaco*, with his three Companions, in *February*, 1551. The name of that celebrated Town, ſo widely ſpread, for being the Seat of Empire and Religion, where the *Cuboſama*, the *Dairy*, and the *Saſo* kept their Court, ſeem'd to promiſe great matters to Father *Xavier*; but the effect did not anſwer the appearances: *Meaco*, which in the *Japonian* Tongue, ſignifies a thing worth ſeeing, was no more than the ſhadow of what formerly it had been: ſo terribly Wars and Fires had laid it waſte. On every ſide Ruines were to be beheld, and the preſent condition of Affairs, threatn'd it with a total deſtruction. All the Neighbouring Princes, were combin'd together againſt the *Cuboſama*, and nothing was to be heard but the noiſe of Arms.

He arrives at Meaco, *and labours there unprofitably.*

The Man of God endeavour'd to have gain'd an Audience from the *Cuboſama*, and the *Dayri*, but he cou'd not compaſs it. He cou'd not ſo much as get admittance to the *Saſo*, or High Prieſt of the *Japonian* Religion. To procure him thoſe Audiences, they demanded no leſs than an hundred thouſand *Caixes*, which amount to ſix hundred *French* Crowns; and the Father had it not to give. Deſpairing of doing any good, on that ſide,

he preach'd in the publick places, by that Authority alone, which the Almighty gives his Miſſioners: As the Town was all in confuſion, and the Thoughts of every man taken up with the reports of War, none liſten'd to him, or thoſe who caſually heard him in paſſing by, made no reflections on what he ſaid.

He departs from Meaco *to return to* Amanguchi.

Thus after a fortnights ſtay at *Meaco*, to no purpoſe, ſeeing no appearance of making Converts amidſt the diſturbance of that place, he had a ſtrong impulſe of returning to *Amanguchi*, without giving for loſt, all the pains he had taken at *Meaco*; not only becauſe of his great ſufferings, and ſufferings are the gains of Gods Apoſtles, but alſo, becauſe at leaſt he had preach'd *Chriſt Jeſus* in that place; that is to ſay, in the moſt Idolatrous Town of all the Univerſe, and open'd the paſſage for his Brethren, whom God had foreappointed in the years following, there to eſtabliſh Chriſtianity, according to the Revelations which had been given him concerning it.

He imbark'd on a River which falls from the adjoining Mountains, and waſhing the foot of the Walls of *Meaco* diſembogues it ſelf afterwards into an Arm of the Sea, which runs up towards *Sacay*.

Being

Being in the Ship, he cou'd not turn off his Eyes from the ſtately Town of *Meaco*; and, as *Fernandez* tells us, often ſung the beginning of the 113*th Pſalm*, *In exitu* Iſrael *de* Ægypto, *domus* Jacob *de populo Barbaro*, *&c.* whether he conſider'd himſelf as an *Iſraelite*, departing out of a Land of Infidels, by the command of God, or that he look'd on that barbarous people, as one day deſtin'd to be the people of God. As for what remains, perceiving that Preſents are of great force to introduce Foreigners to the Princes of *Japan*, he went from *Sacay* to *Firando*, where he had left what the Viceroy of the *Indies*, and the Governour of *Malacca* had oblig'd him to carry with him to *Japan*, that is to ſay, a little ſtriking Clock, an Inſtrument of very harmonious Muſick, and ſome other trifles, the value of which conſiſted only in the workmanſhip, and rarity.

Having alſo obſerv'd, That his ragged Habit had ſhock'd the *Japonneſes*, who judge by the out-ſide of the man, and who hardly vouchſafe to hear a man ill cloath'd, he made himſelf a new Garment, handſome enough, of thoſe Alms which the *Portugueſes* had beſtow'd on him; being verily perſwaded, that an Apoſtolick Man, ought to make himſelf all

to all; and that to gain over worldly men it was ſometimes neceſſary to conform himſelf a little to their weakneſs.

Being return'd to Amanguchi, *he gains an Audience of the King.*

Being come to *Amanguchi*, his Preſents made his way for an Audience from the King, and procur'd him a favourable Reception. *Oxindono*, who admir'd the workmanſhip of *Europe*, was not ſatisfy'd with thanking the Father in a very obliging manner, but the ſame day ſent him a large ſum of Money, by way of gratification; but *Xavier* abſolutely refus'd it, and this very denial gave the King a more advantageous Opinion of him. *How different* (ſaid *Oxindono*) *is this* European Bonza, *from our covetous Prieſts, who love Money with ſo much greedineſs, and who mind nothing but their worldly Intereſt!*

He obtains permiſſion to preach

On the next morning *Xavier* preſented to the King the Letters of the Governour, and of the Biſhop of the *Indies*; in which the Chriſtian Faith was much extoll'd; and deſir'd him, inſtead of all other favours, to grant him the permiſſion of preaching it, aſſuring him once again, that it was the only motive of his Voyage. The King increaſing his admiration at the Father's Generoſity, granted him by word of Mouth, and alſo by a publick Edict, to declare the word of God.

God. The Edict was set up at the turnings of Streets, and in publick places of the Town. It contain'd a free toleration for all persons to profess the *European* Faith, and forbad on grievous penalties, any hindrance, or molestation to the new *Bonza's*, in the exercise of their Functions.

He is visited by great multitudes.

Besides this, *Oxindono* assign'd them for their Lodgings, an old Monastry of the *Bonza's*, wich was dis-inhabited. They were no sooner establish'd in it, than great numbers of people resorted to them. Some out of Policy, and to please the King, others to observe their carriage, and to pick faults in it, many out of Curiosity, and to learn something that was new. All in general propos'd their doubts, and disputed with so much vehemence, that most of them were out of breath. The House was never empty, and these perpetual visits, took up all the time of the man of God.

The Qualities which he thinks requisite in a Missioner to Japan.

He explains himself on this Subject, and almost complains, in the Letters which he writes to Father *Ignatius*, concerning his Voyage of *Japan*. For after he had mark'd out to him the Qualities which were requisite in a Labourer of the Society, proper to be sent thither, *That he ought in the first place to be a*

perſon of unblamable Converſation, and that the Japonneſes *wou'd eaſily be ſcandaliz'd, where they cou'd find occaſion for the leaſt reproach, that moreover he ought to be of no leſs Capacity than Vertue, becauſe* Japan *is alſo furniſh'd with an infinite number of her own Clergy-men, profound in Science, and not yielding up any point in diſpute without being firſt convinc'd by demonſtrative reaſons; that yet farther it was neceſſary, that a Miſſioner ſhou'd come prepar'd, to endure all manner of wants and hardſhips, that he muſt be endu'd with an heroick Fortitude to encounter continual dangers, and death it ſelf in dreadful torments, in caſe of need:* Having, I ſay, ſet theſe things forth, and added theſe expreſs words in one of his Letters, *I write to Father* Simon, *and in his abſence to the Rector of* Coimbra, *That he ſhall ſend hither only ſuch men as are known and approv'd by your holy Charity,* he continues thus;

Theſe Labourers in the Goſpel muſt expect to be much more croſs'd in their undertaking than they imagine; they will be weary'd out with viſits, and by troubleſome Queſtions every hour of the day, and half the night. They will be ſent for inceſſantly to the Houſes of the Great, and will ſometimes want leiſure to ſay their Prayers, or

to

to make their recollections. Perhaps alſo they will want time, to ſay their Maſs or their Breviary: or not have enough, for their repaſt, or even for their natural repoſe. For it is incredible, how importunate theſe Japonians *are, eſpecially in reference to Strangers, of whom they make no reckoning, but rather make their ſport of them. What therefore will become of them, when they riſe up againſt their Sects, and reprehend their Vices? yet theſe importunities became pleaſing to Father* Xavier, *and afterwards produc'd a good effect. As the* Japonneſe *are of docible and reaſonable minds, the more they preſs'd him in diſpute, they underſtood the truth the more. So that their doubts being ſatisfy'd, they comprehended eaſily, that there were no contradictions in our Faith, nothing that wou'd not abide the teſt of the moſt ſevere diſcuſſion.*

He anſwers many men, with one only word.

It was in the midſt of theſe interrogations, with which the Saint was overburthen'd, that by a prodigious manner of ſpeech, the like of which was ſcarcely ever heard, he ſatisfy'd with one only anſwer, the queſtions of many perſons, on very different Subjects, and often oppoſite to each other: as ſuppoſe, *the immortality of the Soul, the motions of the Heavens, the Eclipſes of the Sun and Moon,*

Moon, the Colours of the Rainbow, Sin and Grace, Hell and Heaven. The Wonder was, that after he had heard all their ſeveral demands, he anſwer'd them in few words, and that theſe words, being multiply'd in their ears, by a vertue all Divine, gave them to underſtand what they deſir'd to know, as if he had anſwer'd each of them in particular: They frequently took notice of this Prodigy, and were ſo much amaz'd at it, that they look'd on one another like men diſtracted, and regarded the Father with admiration, as not knowing what to think or ſay. But as clear ſighted, and able as they were, for the moſt part, they cou'd not conceive that it was above the power of nature. They aſcrib'd it to I know not what ſecret kind of Science, which they imagin'd him only to poſſeſs. For which reaſon, Father *Cozmo de Torrez*, being return'd from *Firando* to *Amanguchi*, the *Bonza's* ſaid, This man is not endu'd with the great knowledge of Father *Francis*, nor has the art of reſolving many doubts with one onely anſwer.

The proceſs of the Saints Canoniſation, makes mention of this Miracle; and Father *Antonio Quadros*, who travel'd to *Japan* four years after Father *Xavier*, writes

writes it to Father *Diego Moron*, Provincial of *Portugal*: these are his words, 'A '*Japonnese* inform'd me, that he had seen 'three Miracles, wrought by Father *Xa-*'*vier* in his Country. *He made a Person* '*walk, and speak, who was Dumb, and taken* '*with the Palsey. He gave voice to another* '*mute: And hearing to one that was deaf.* 'This *Japonian* also told me, that Father '*Xavier* was esteem'd in *Japan*, for the 'most knowing man of *Europe*; and that 'the other Fathers of the Society were 'nothing to him, because they cou'd an-'swer but one Idolater at a time; but 'that Father *Xavier* by one only word, 'decided ten or twelve questions. When 'I told him, that this might probably hap-'pen, because those questions were alike, 'he assur'd me it was not so; but that on 'the contrary, they were very different. 'He added, lastly, that this was no extra-'ordinary thing with him, but a common 'practice.

He preaches in Amanguchi.

When *Xavier* and his Companion *Fernandez* were a little disingag'd from these importunities, they set themselves on preaching twice a day, in the publick places of the Town, in despight of the *Bonza's*. There were seven or eight Religions in *Amanguchi*, quite opposite to each other; and every one of them had

had many Proſelytes, who defended their own as beſt. Inſomuch that theſe *Bonza's*, who were heads of Parties, had many diſputes amongſt themſelves; but when once the Saint began to publiſh the Chriſtian Law, all the Sects united againſt their common Enemy. Which notwithſtanding they durſt not openly declare, againſt a man who was favour'd by the Court, and who ſeem'd even to themſelves to have ſomewhat in him, that was more than humane.

He ſpeaks the Chineſe Language, without learning it.

At this time God reſtor'd to Father *Xavier* the gift of Tongues, which had been given him in the *Indies*, on divers occaſions; for without having ever learnt the *Chineſe* Language, he preach'd every day to the *Chineſe* Merchants, who Traded at *Amanguchi*, in their Mother-tongue, there being great numbers of them. He preach'd in the Afternoon to the *Japonians* in their Language, but ſo naturally, and with ſo much eaſe, that he cou'd not be taken for a Foreigner.

The force of truth, againſt which their Doctours cou'd oppoſe nothing that was reaſonable in their diſputations; the novelty of three Miracles which we have mention'd, and of many others, which *Xavier* wrought at the ſame time, his innocent and rigid life, the Divine Siprit

Spirit which enliven'd his Diſcourſes; all theſe together made ſo great an impreſſion on their hearts, that in leſs than two months time, more than five hundred Perſons were Baptis'd. The greateſt part, men of quality and learning; who had examin'd Chriſtianity to the bottom, and who did not render up themſelves for any other reaſon, than for that they had nothing farther to oppoſe.

The fruit of his Preaching.

It was wonderful, according to the report of the Saint himſelf, to obſerve that there was no other ſpeech but of *Jeſus Chriſt*, through all the Town; and that thoſe who had moſt eagerly fought againſt the Chriſtian Law in their Diſputes, vvere now the moſt ardent to defend it, and to practiſe it with moſt exactneſs. All of them were tenderly affectionate to the Father, and were ever loath to leave his Company. They took delight in making daily queſtions to him, concerning the Myſteries of Faith, and 'tis unſpeakable what invvard refreſhments they found, in ſeeing that all was Myſterious even in the moſt ordinary Ceremonies; as for example, in the manner wherewith the Faithful ſign themſelves with the Croſs.

His joy in obſerving the fervour of the Faithful.

The Father on his ſide had as ample a ſatisfaction; and he confeſſes it himſelf, in

in a Letter, which he directed some time after to the *Jesuites* in *Europe*——*Though my hairs are already become all hoary*, says he to them, *I am more vigorous, and robust than I ever was: for the pains which are taken, to Cultivate a reasonable Nation, which loves the Truth, and which covets to be sav'd, afford me matter of great joy. I have not, in the course of all my life, receiv'd a greater satisfaction, than at* Amanguchi; *where multitudes of People came to hear me, by the Kings permission. I saw the pride of their* Bonza's *overthrown, and the most inflam'd Enemies of the Christian Name, subjected to the humility of the Gospel. I saw the transports of joy in those new Christians, when after having vanquish'd the* Bonza's *in dispute, they return'd in Triumph. I was not less satisfy'd, to see their diligence in labouring to convince the Gentiles, and vying with each other in that undertaking; with the delight they took in the relation of their Conquests; and by what arguments and means they brought them over, and how they rooted out the Heathen Superstitions, all these particulars gave me such abundant joy, that I lost the sence of my own afflictions. Ah, might it please Almighty God, that as I call to my remembrance, those consolations which I have receiv'd from the Fountain*

Fountain of all mercies, in the midſt of my labours, I might not only make a recital of them, but give the experience alſo, and cauſe them to be felt and conſider'd as they ought by our Univerſities of Europe, *I am aſſur'd, that many young men, who ſtudy there, wou'd come hither to employ all the ſtrength of their parts, and vigour of their minds, in the Converſion of an Idolotrous People, had they once taſted thoſe heavenly refreſhments, which accompany our Labours.*

His occaſions of ſorrow amongſt his Spiritual joys.

Theſe inward delights of God's Servant, were not yet ſo pure, but that ſome bitterneſs was intermix'd. He was not without ſorrow for *Oxindono* King of *Amanguchi*; who, though perſwaded of the excellence of Chriſtianity, was retain'd in Idolatry by carnal pleaſures. And for *Neatondono*, firſt Prince of the Kingdom, who having noble and vertuous inclinations, might have prov'd the Apoſtle of the Court, if ſome trivial Reaſons had not hinder'd him from becoming a Chriſtian. He, and the Princeſs his Wife, reſpected *Xavier* as their Father, and even honour'd him as a Saint. They alſo lov'd the Faithful, and ſuccour'd them in all their needs. They ſpoke of our Faith in terms of great veneration: but having founded many Monaſteries of *Bonza's*, it troubled them

as they ſaid, to loſe the fruit of charity; and thus the fear of being fruſtrated, of I know not what rewards, which the *Bonza's* promis'd them, caus'd them to neglect that eternal recompence, of which the holy man aſſur'd them.

The Faith is embrac'd, notwithſtanding the Princes example; and by what means.

But how powerful ſoever the examples of Princes is uſually in matters of Religion, yet on all ſides Chriſtianity was embrac'd; and an action of *Xavier's* Companion did not a little contribute, to the gaining over of the moſt ſtubborn. *Fernandez* preach'd in one of the moſt frequented places of the Town: and amongſt his crowd of Auditors, were ſome Perſons of great wit, ſtrongly Opinion'd of their Sect, who cou'd not conceive the Maximes of the Goſpel; and who heard the Preacher with no other intention, than to make a ſport of him. In the midſt of the Sermon, a man, who was of the skum of the Rabble, drew near to *Fernandez*, as if it were to whiſper ſomething to him, and hawking up a maſs of naſtineſs, ſpit it full upon his face. *Fernandez* without a word ſpeaking, or making the leaſt ſign that he was concern'd, took his handkerchief, wip'd his face, and continu'd his diſcourſe.

Every one was ſurpris'd at the mode-

ration

deration of the Preacher; the more debauch'd, who had ſet up a laughter at this affront, turn'd all their ſcorn into admiration, and ſincerely acknowledg'd that a man who was ſo much maſter of his paſſions, as to command them on ſuch an occaſion, muſt needs be endu'd with greatneſs of Soul, and Heroick Courage. One of the chief of the Aſſembly, diſcover'd ſomewhat elſe in this unſhaken patience. He was the moſt learned amongſt all the Doctours of *Amanguchi*, and the moſt violent againſt the Goſpel. He conſider'd that a Law, which taught ſuch patience, and ſuch inſenſibility of affronts, cou'd only come from Heaven; and argu'd thus within himſelf, *Theſe Preachers, who with ſo much conſtancy, endure the vileſt of all injuries, cannot pretend to cozen us. It wou'd coſt them too dear a price; and no man will deceive another at his own expence. He onely, who made the heart of man, can place it in ſo great Tranquility. The force of Nature cannot reach ſo far; and this Chriſtian patience muſt proceed alone from ſome Divine Principle: theſe People cannot but have ſome infallible aſſurance of the Doctrine they believe, and of the recompence which they expect. For, in fine, they are ready to ſuffer all things for their God;*

and have no humane expectations. After all, what inconvenience, or danger can it be to embrace their Law: If what they tell us of Eternity, be true, I shall be eternally miserable in not believing it: and, supposing there be no other Life but this, is it not better to follow a Religion, which elevates a man above himself, and which gives him an unalterable peace, than to profess our Sects, which continue us in all our weakness, and which want power to appease the disorders of our hearts. He made his inward reflections on all these things, as he afterwards declar'd, and these considerations being accompany'd with the motions of Grace, touch'd him so to the quick, that as soon as the Sermon was ended, he confess'd that the vertue of the Preacher had convinc'd him, he desir'd Baptism, and receiv'd it with great solemnity.

Divers Conversions.

This illustrious Conversion, was follow'd with answerable Success. Many who had a glimmering of the Truth, and fear'd to know it yet more plainly, novv open'd their eyes, and admitted the Gospel light; amongst the rest, a young man, of five and twenty years of age, much esteem'd for the subtilty of his understanding, and educated in the most famous Universities of *Japan*.

He

He was come to *Amanguchi*, on purpoſe to be made a *Bonza*. But being inform'd that the Sect of *Bonza's*, of which he deſir'd to be a Member, did not acknowledge a firſt Principle, and that their Books had made no mention of him, he chang'd his thoughts, and was unreſolv'd on what courſe of living he ſhou'd fix. 'Till being finally convinc'd, by the example of the Doctour, and the arguments of *Xavier*, he became a Chriſtian. The name of *Laurence* was given him; and it was he, who being receiv'd by *Xavier* himſelf into the *Society of Jeſus*, exercis'd immediately, the Miniſtry of preaching, with ſo much fame, and ſo great ſucceſs, that he converted an innumerable multitude of noble and valiant men, who vvere afterwards the Pillars of the *Japonian* Church.

As to what remains, the Monaſteries of the *Bonza's* were daily thinn'd, and grew inſenſibly to be diſpeopl'd, by the deſertion of young men, who had ſome remainders of modeſty and morality. Being aſham'd of leading a brutal life, and of deceiving the ſimple, they laid by their habits of *Bonza's*, together with the Profeſſion, that coming back into the World, they might more eaſily be converted. Theſe young *Bonza's* diſcover'd

to *Xavier* the Myſteries of their Sects, and reveal'd to him their hidden abominations, which were cover'd with an outſide of auſterity.

He declares against the Bonza's.

The Father who vvas at open defiance with thoſe men, vvho vvere the mortal Enemies of all the Faithful, and vvhoſe onely intereſt it was to hinder the eſtabliſhment of the Faith, publiſh'd vvhatſoever vvas told him in relation to them, and repreſented them in their proper colours. Theſe unmask'd Hypocrites, became the laughter of the people; but vvhat mortify'd them more, vvas, that they who had heard them like Oracles before this, novv upbraided them openly with their ignorance. A Woman wou'd ſometimes challenge them to a diſputation; and urge them vvith ſuch home and preſſing arguments, that the more they endeavour'd to get looſe, the more they were entangled. For the Father being made privy to the ſecrets of every Sect, furniſh'd the nevv Proſelytes with Weapons to vanquiſh the *Bonza's*, by reducing them to manifeſt contradictions: which amongſt the *Japonneſes*, is the greateſt infamy that can happen to a man of Letters. But the *Bonza's* got not off ſo cheap, as only to be made the deriſion of the People; together with their Credit

Credit and their Reputation, they loſt the comfortable Alms, which was their whole ſubſiſtance. So that the greater part of them, without finding in themſelves the leaſt inclinations to Chriſtianity, boulted out of their Convents, that they might not die of hunger in them; and chang'd their Profeſſion of *Bonza's*, to become either Souldiers or Tradeſmen; which gave the Chriſtians occaſion to ſay, with joy unſpeakable, *That, in a little time, there wou'd remain no more Idolaters in* Amanguchi, *of thoſe Religious Cheats, than were barely ſufficient to keep poſſeſſion of their Monaſteries.*

The Bonza's *oppoſe the Chriſtian Religion.*

The elder *Bonza's*, in the mean time, more harden'd in their Sect, and more obſtinate than the young, ſpar'd for nothing to maintain their poſſeſſion. They threatn'd the people with the wrath of their Gods, and denounc'd the total deſtruction of the Town and Kingdom; they ſaid, *The God whom the* Europeans *believ'd, was not* Deos, *or* Deus, *as the* Portugueſe *call'd him, but* Dajus, *that is to ſay, in the* Japonian *Tongue, a Lie, or Forgery.* They added, *That this God impos'd on men a heavy Yoke. What Juſtice was it to puniſh thoſe who tranſgreſs'd a Law, which it was impoſſible to keep? But where was Providence, if the Law of*

Jesus *was necessary to Salvation, which suffer'd fifteen Ages to slide away, without declaring it to the most noble part of all the world? Surely a Religion, whose God was partial in the dispensation of his Favours, cou'd not posibly be true. And if the* European *Doctrine had but a shadow of truth in it,* China *cou'd never have been so long without the knowledge of it.* These were the principal heads of their Accusation, and *Xavier* reports them in his Letters; but he gives not an account of what answers he return'd; and they are not made known to us by any other hand. Thus, without following two or three Historians, who make him speak according to their own Ideas, on all these Articles, I shall content my self with what the Saint himself had left in writing. The Idolaters instead of congratulating their own happiness, that they were enlighten'd by the Beams of Faith, bemoan'd the blindness of their Ancestors, and cry'd out in a lamentable tone; *What are our Fore-fathers burning in Hell-fire, because they did not adore a God, who was unknown to them, and observ'd not a Law, which never was declar'd?* The *Bonza's* added fuell to their Zeal, by telling them, *The* Portugueſe *Priests were good for nothing, because they cou'd not redeem a Soul from Hell,*

Hell, whoreas they cou'd do it at their pleaſure, by their Faſts and Prayers: That eternal puniſhments, either prov'd the cruelty or the weakneſs of the Chriſtian God: His cruelty, if he did not deliver them, when he had it in his power; his weakneſs, if he cou'd not execute what he deſir'd. Laſtly, *That* Amida *and* Xaca, *were far more merciful, and of greater power; but that they were only pleas'd to redeem from Hell, thoſe who, during their mortal life, had beſtow'd magnificent Alms upon the* Bonza's

He anſwers the Arguments of the Bonza's.

We are ignorant of all thoſe particular anſwers of the Saint, as I ſaid above: we only know from his Relation, that concerning the ſorrow of the *Japonians*, for having been bereft for ſo many Ages of Chriſtian Knowledge, he had the good fortune to give them comfort, and put them in a way of more reaſonable thoughts: For he ſhew'd them in general, That the moſt ancient of all Laws, is the Law of God, not that which is publiſh'd by the ſound of words, but that which is written in Hearts, by the hand of Nature; ſo that every one who comes into the World, brings along with him certain Precepts, which his own Inſtinct and Reaſon teach him. *Before* Japan *receiv'd its Laws from the Wiſe-*

men of China, said *Xavier*, *it was known amongſt you, that Theft and Adultery were to be avoided; and from thence it was that Thieves and Palliards ſought out ſecret places, wherein to commit thoſe Crimes. After they had committed them, they felt the private ſtings of their own Conſciences, which ceaſe not to reproach the guilty to themſelves, though their wickedneſs be not known to others, nor even ſo much as prohibited by Humane Laws. Suppoſe an Infant bred up in Forreſts amongſt the Beaſts, far from the ſociety of Mankind, and remote from the civilis'd Inhabitants of Towns, yet he is not without an inward knowledge of the Rules of Civil Life; for ask him, whether it be not an evil Action to murther a man, to deſpoil him of his Goods, to violate his Bed, to ſurpriſe him by Force, or circumvent him by Treachery, he will anſwer without queſtion, That nothing of this is to be done. Now if this be manifeſt in a Salvage, without the benefit of Education, how much more may it be concluded, of men well educated, and living in mutual Converſation? Then,* added the holy man, *it follows, that God has not left ſo many Ages deſtitute of Knowledge, as your* Bonza's *have pretended.* By this he gave them to underſtand, that the Law of Nature was a ſtep, which led them inſenſibly to the

the Christian Law: And that a man who liv'd morally well, shou'd never fail of arriving to the knowledge of the Faith, by ways best known to Almighty God; that is to say, before his death, God wou'd either send some Preacher to him, or illuminate his Mind by some immediate Revelation. These Reasons, which the Fathers of the Church have often us'd on like occasions, gave such satisfaction to the *Pagans*, that they found no farther difficulty in that point, which had given them so much trouble.

The Bonza's *provoke the King against the Christians.*

The *Bonza's* perceiving that the people, preferr'd the Authority of *Xavier* above theirs, and not knowing how to refute their Adversary, made a Cabal at Court, to lessen the Christians in the good Opinion of the King. They gave him Jealousies of them, by decrying their behaviour, and saying, *They were men of Intrigue, Plotters, Enemies of the publick safety, and dangerous to the person of the King:* Insomuch, that *Oxindono*, who had been so favourable to them, all on the sudden, was turn'd against them. 'Tis true, that as the *Japonneses*, value themselves above all things, in the inviolable observation of their word, when they have once ingag'd it, he durst not revoke that solemn Edict, which

which he had publiſh'd in favour of the Chriſtians, but to make it of no effect, he us'd the Faithful with great ſeverity, even ſo far, as to ſeize upon their Goods, and began with men of the firſt rank in his Dominions. At the ſame time the *Bonza's*, grown inſolent, and ſwell'd with this new turn of Tyde, writ Letters and Libels, full of invectives againſt *Xavier*. They ſaid he was a vagabond Beggar, who, not knowing how to maintain himſelf in *India*, was come to *Japan*, to live on Charity. They endeavour'd above all things to make him paſs for a notorious Magician, who, through the power of his Charms, had forc'd the Devil to obey him, and one who, by the aſſiſtance of his Familiars, perform'd all ſorts of Prodigies to ſeduce the People.

The number of Chriſtians is augmented, together with the Reputation of the Saint.

But neither this alteration in the King, nor theſe calumnies of the *Bonza's*, hinder'd the progreſs of the Goſpel. The number of Chriſtians amounted in few days to three thouſand in *Amanguchi*; and they were all ſo fervent, that not one of them, but was ready, not only to forgoe his Fortunes, but alſo to ſhed his Blood for the defence of his Faith, if the King ſhou'd be carry'd on, to perſecute the growing Church with Fire and Sword, as it was believ'd he wou'd. The Reputa-

Reputation of the Apoſtle was alſo increas'd, in ſpight of the falſe reports which were ſpread concerning him; and his name became ſo famous in the neighbouring Kingdoms, that all the people round about were deſirous to ſee the *European Bonza.*

Xavier had of late ſome thoughts of returning to the *Indies*, there to make a choice himſelf, of ſuch Labourers as were proper for *Japan*; and his deſign was to come back by *China*, the Converſion of which Country, had already inflam'd his Heart. For diſcourſing daily, with ſuch *Chineſe* Merchants as were reſident at *Amanguchi*, he had entertain'd a ſtrong Opinion, that a Nation ſo polite, and knowing, wou'd eaſily be reduc'd to Chriſtianity: And on the other ſide, he had great hopes, that when *China* ſhou'd be once converted, *Japan* wou'd not be long after it; at leaſt the more unbelieving ſort of *Japonneſes*, often ſaid, *That they wou'd not alter their Religion, till the* Chineſes *had led the way. Let him carry his Goſpel to that flouriſhing and vaſt Empire, and when he had ſubdu'd it to* Jeſus Chriſt, *then they wou'd alſo think of turning Chriſtians.*

He ſends a Japonian *Chriſtian to the Kingdom of* Bungo; *and for what reaſon.*

In the mean time a *Portugueſe* Veſſel, commanded by *Edward de Gama*, arriv'd at

at the Kingdom of *Bungo*, and news came to *Amanguchi*, that this Ship, which was ſail'd thither from the *Indies*, wou'd be on its way back again, in a month or two. *Xavier*, to learn what truth there was in this Report, ſent *Matthew* to thoſe parts, who was one of the *Japonian* Converts, which accompany'd him, and gave him a Letter, directed to the Captain and Merchants of the Veſſel. The Saint deſir'd them to ſend him word, who they were, from whence bound, and how ſoon they intended to return? After which he told them, *That his Intentions were to return to the* Indies, *and that he ſhou'd be glad to meet them, in caſe they were diſpos'd to repaſs thither.* In concluſion, he deſir'd them earneſtly, that they wou'd borrow ſo much time from their Affairs of Merchandiſe as to think a little on their Souls; and declar'd to them, *That all the Silks of* China, *whatever gain they might afford them, cou'd not countervail the leaſt ſpiritual profit which they might make, by a daily examination of their Conſciences.* The Ship was at the Port of *Figen*, about fifty Leagues from *Amanguchi*, and within a League of *Fucheo*, which ſome call *Funay*, the Metropolis of *Bungo*. The *Portugueſes* were overjoy'd to hear news of Father

Father *Xavier*. They ſent him an account of theirs, and withal advertis'd him, that in the compaſs of a month at fartheſt, they ſhou'd ſet Sail for *China*, where they had left three Veſſels, laden for the *Indies*, which were to return in *January*, and that *James Pereyra*, his familiar friend, was on board of one of them. *Matthew* came back in five days time; and beſides the Letters which he brought the Father from the Captain, and the principal Merchants, he gave him ſome from *Goa*; by which the Fathers of the Colledge of St. *Paul*, gave him to underſtand, that his preſence in that place was of abſolute neceſſity, for the regulation of Affairs belonging to the Society.

He departs from Amanguchi, *and goes for* Bungo.

Then *Xavier*, without loſing time, after he had recommended the new Chriſtians, to the care of *Coſmo de Torrez*, and *John Fernandez*, whom he left at *Amanguchi*, put himſelf upon his way, towards *Mid-ſeptember*, in the year 1551. He might have made this Voyage eaſily by Sea; but he lov'd rather to go by Land, and that on Foot, according to his Cuſtom. He took for his Companions, *Matthew* and *Bernard*: two Chriſtian Lords wou'd be alſo of the party. Their Goods had lately been confiſcated, as a puniſh-

puniſhment for changing their Religion; but the Grace of *Jeſus Chriſt* which was to them inſtead of all, render'd their Poverty ſo precious, that they eſteem'd themſelves richer, than they had been formerly. Another Chriſtian bore them company; that *Laurence* ſirnam'd the *Squint-ey'd*, becauſe of that imperfection in his ſight.

He falls ſick with overtravelling himſelf; and after a little reſt, purſues his Journey.

The Father walk'd chearfully with his five Companions, as far as *Pinlaſchau*, a Village diſtant a League or two from *Figen*. Arriving there he found himſelf ſo ſpent with travelling, that his Feet were ſwollen, and he was ſeiz'd with a violent Headach, ſo that he cou'd go no farther. *Matthew*, *Laurence* and *Bernard*, went on to carry news of him to the Veſſel. When *Edward de Gama* underſtood that the holy Man was ſo near, he call'd together all the *Portugueſes*, who reſided at *Fucheo*; and having choſen out the Principal amongſt them, got on Horſeback with them, to pay him their Reſpects in Ceremony. *Xavier*, whom a little reſt had now recruited, and who was ſuſpicious of the Honour which they intended him, was already on his Journey, but fell into that Ambuſh of Civility, which he wou'd willingly have ſhunn'd. The Cavalcade came up

up to him, within a Leagues distance of *Figen*; and found him walking betwixt the two Lords of *Amanguchi*, who had never left him; and himself carrying his own Equipage. *Gama* was surpris'd to see a person so considerable in the World in such a posture, and alighting from his Horse, with all his Company, saluted him with all manner of respect. After the first Complements were over, they invited the Father to mount on Horseback; but he cou'd not be perswaded: so that the *Portugueses* giving their Horses to be led after them, bore him company on foot, even to the Port.

He is receiv'd with Honour by the Portugueses; *and complemented from the King of* Bungo.

The Ship was equipp'd in all its flourish, with Flags hung out, and Streamers waveing, according to the Orders of the Captain. They, who were remaining in her, appear'd on the Decks, and stood glittering in their Armour. They gave him a Volley, at his first approach; and then discharg'd all their Cannon. Four rounds of the Artillery being made, the noise of it was heard so distinctly at *Fucheo*, that the City was in a fright; and the King imagin'd that the *Portugueses* were attack'd by certain Pyrates, who lately had pillag'd all the Coasts. To clear his Doubts, he dispatch'd away a Gentleman of his Court to the Ship's Captain.

Gama,

Gama, ſhewing Father *Francis* to the Meſſenger, told him, that the noiſe which had allarm'd the Court, was only a ſmall teſtimony of the honour which was owing to ſo great a Perſon, one ſo dear to Heaven, and ſo much eſteem'd in the Court of *Portugal*.

The *Japanner*, who ſaw nothing but poverty in the perſon of the Father, and remember'd what had been written of him from *Amanguchi*, ſtop'd a little without ſpeaking: then, with amazement in his face; I am in pain, *ſaid he*, what anſwer I ſhall return my Prince: for what you tell me has no correſpondence either with that which I behold, or with the account we have receiv'd from the *Bonza's* of *Amanguchi*; who have ſeen your Father *Bonza* entertain a familiar Spirit, who taught him to caſt lots, and perform certain magical operations to delude the ignorant. They report him to be a Wretch forſaken, and accurſt by all the World; that the Vermin which are ſwarming all over him, are too nice to feed on his infectious fleſh; beſides which, I fear, that if I ſhou'd relate what you ſay concerning him, our Prieſts wou'd be taken, either for Ideots, or men of falſe Underſtanding, or for envious Perſons, and Impoſtours. Then

Gama

Gama, replying, told the *Japonian* all that was neceſſary to give him a good impreſſion of the Saint; and to hinder him from contempt of his mean appearance. On this laſt Article, he declar'd to him, that he, who had ſo deſpicable an outſide, was of noble blood; that fortune had provided him with wealth, but that his vertue had made him poor; and that his willful want of all things, was the effect of a great Spirit, which deſpis'd thoſe empty pomps that are ſo eagerly deſir'd by Mankind. This Diſcourſe raviſh'd the *Japanner* with admiration: he made a faithful relation of it to his King; and added of himſelf, that the *Portugueſes* were more happy in the poſſeſſion of this holy man, than if their Veſſel were laden with Ingots of Gold.

He is much eſteem'd by the King of Bungo.

The King of *Bungo* had already heard ſpeak of Father *Francis*; and gave no credit to what the *Bonza's* of *Amanguchi* had written of him. He was a Prince of five and twenty years of age, very judicious, generous, and civil: but too much ingag'd in carnal pleaſures, after the manner of the *Japonian* Princes. What he had heard from the relation of the Meſſenger, increas'd his longing to behold *Xavier*; and the ſame day he writ to him, in theſe very terms.

The Letter of the King of Bungo, *to Father* Xavier.

FATHER Bonza *of* Chimahicoghin (*for by that name they call* Portugal) *may your happy arrival in my Estates, be as pleasing to your God, as are the Praises wherewith he is honour'd by his Saints.* Quansyonofama, *my Domestick Servant, whom I sent to the Port of* Figen, *tells me, that you are arriv'd from* Amanguchi; *and all my Court will bear me witness, with what pleasure I receiv'd the news. As God has not made me worthy to command you, I earnestly request you, to come before the rising of the Sun to morrow, and to knock at my Palace Gate, where I shall impatiently attend you. And permit me to demand this favour of you, without being thought a troublesome Beggar. In the mean time, prostrate on the ground, and on my knees before your God, whom I acknowledge for the God of all the Gods, the Soveraign of the best and greatest which inhabit in the Heavens, I desire of him, I say, to make known to the haughty of the world, how much your poor and holy life is pleasing to him: to the end that the Children of our flesh, may not be deceiv'd by the false promises of the earth. Send me news of your holiness, the joy of which, may give me a good nights repose, 'till the Cocks awaken me with the welcom declaration of your visit.* This

This Letter vvas carried by a young Prince of the blood Royal, attended by thirty young Lords belonging to the Court; and accompani'd by a venerable Old Man, vvho was his Governour, call'd *Poomendono*, one of the vviſeſt and moſt qualifi'd of all the Kingdom, and natural Brother to the King of *Minato*. The honour which vvas paid by the *Portugueſes* to Father *Xavier*, ſo ſurpriz'd the Prince, that, turning to his Governour, he ſaid aloud, *The God of theſe People muſt be truly great, and his counſels hidden from Mankind, ſince it is his pleaſure, that theſe wealthy Ships ſhou'd be obedient to ſo poor a man as is this* Bonza *of the* Portugueſe; *and that the roaring of their Cannon, ſhou'd declare, that Poverty has wherewithall to be pleaſing to the Lord of all the world; even that Poverty which is ſo deſpicable of it ſelf, and ſo diſgraceful in the general opinion, that it ſeems even a crime to think of it.*

Though we have a horrour for Poverty, *reply'd Poomendono*, and that vve believe the Poor uncapable of happineſs, it may be this poor man is ſo much enamour'd of his wants, and ſo eſteems them, that he is Pleaſing to the God whom he adores, and that practiſing it vvith all imaginable rigour, for his ſake,

he may be richer than the greateſt Monarch of the World.

The young Embaſſadour being return'd to Court, reported to the King, with vvhat reſpect his Letter had been receiv'd; and took upon him to perſwade that Prince, that this *European Bonza* vvas to be treated vvith greater honour, and far otherwiſe than their ordinary *Bonza's*; even ſo far as to ſay, that it vvou'd be an enormous ſin to level him vvith them. That for the reſt, he was not ſo poor as his Enemies had ſuggeſted; that the Captains and *Portugueſe* Merchants vvou'd beſtow on him both their Ship and all their Treaſure, in caſe he wou'd accept of them; and that, properly ſpeaking, he vvas not to be accounted poor, who poſſeſs'd as much as he deſir'd. In the mean time, the *Portugueſes* being aſſembled, to conſult how Father *Xavier* ſhou'd appear in Court the next morning, all of them vvere of opinion, that he ſhou'd preſent himſelf with all the Pomp and Magnificence they cou'd deviſe. At firſt he oppos'd it, out of the averſion he had for this Pageant ſhow, ſo unſuitable to the Condition of a Religious man: but afterwards he yielded to the requeſt, and withall to the reaſons of the Aſſembly.

Thoſe

Thoſe reaſons vvere, That the *Bonza's* of *Amanguchi*, having written all they cou'd imagine, to render *Xavier* contemptible, it was convenient to remove thoſe falſe conceptions from the People; and at the ſame time, to let them ſee how much the Chriſtians honour their Miniſters of the Goſpel, that thereby the *Heathens* might be the more eaſily induc'd to give credit to them; ſo that the honour wou'd reflect on *Jeſus Chriſt*, and the preaching wou'd be rais'd in value, according to the eſteem which vvas given to the Preacher.

In what Equipage he goes to the Court of Bungo.

They prepar'd therefore, with all diligence, for the Entry of the Saint, and ſet out the next morning before day-light, in a handſome equipage. There were thirty *Portugueſes*, of the moſt conſiderable amongſt them, richly habited; with their Chains of Gold, and adorn'd with Jewels. Their Servants and Slaves, vvell cloath'd likewiſe, vvere attending on their Maſters. Father *Xavier* wore a Caſſock of black Chamlet, and over it a Surplice, with a Stole of green Velvet, garniſh'd with a Gold Brocard. The Chalop and the two Barques, wherein they made their paſſage from the Ship to the Town, were cover'd on the ſides, with the faireſt *China* Tapeſtry;

and hung round, with ſilken Banners of all colours. Both in the Sloop, and in the Barques, there were Trumpets, Flutes, and Hautbois, and other Inſtruments of Muſick, which playing together, made a moſt harmonious conſort, the news which was ſpread about *Fucheo*, that the great *European Bonza* was to enter into the Town that morning, drew many perſons of Quality to the Sea ſide; and ſuch a multitude of people ran crowding together, at the ſounding of the Trumpets, that the *Portugueſe* cou'd hardly find footing to come on ſhore.

Quanſyandono Captain of *Canafama*, and one of the principal of the Court, was there attending them, by Order from the King. He receiv'd the Saint with great civility; and offer'd him a Litter to carry him to the Palace: but *Xavier* refus'd, and walk'd on foot, with all his Train, in this order: *Edward de Gama* went foremoſt bare-headed, with a Cane in his hand, as the Gentleman of the Horſe, or *Major domo* to the Father. Five other *Portugueſes* follow'd him, who were the moſt conſiderable perſons of the Ship. One of them carri'd a Book, in a Bag of white Sattin; another a Cane of *Bengale*, headed with Gold; a third his Slippers, which were of fine black Velvet,

Velvet, ſuch as are worn only by Perſons of the firſt Quality: a fourth carried a fair Tablet of our Lady, wrapt in a Scarf of violet Damask; and the fifth a magnificent Paraſol. The Father came next after them, in the habit which I have deſcrib'd; with an air compos'd betwixt Majeſty and Modeſty. The reſt of the *Portugueſes* follow'd; and to behold their countenance, their dreſs, and the beauty of their train, they reſembled rather Cavallers and Lords, than a Company of Merchants. They paſs'd in this manner through the chief Streets of the City, with ſound of Trumpets, Flutes, and Hautbois, follow'd by an infinite multitude of People, without reckoning into the number, thoſe who fill'd the Windows, the Balconies, and the tops of houſes. Being arriv'd at the great Place, which fronts the Royal Palace, they found there ſix hundred of the King's Guards, drawn up, ſome arm'd with Lances, others with Darts, all of them with rich Scymiters, hanging by their ſides, and coſtly Veſts upon their backs. Theſe Guards, at the ſign given them by their Captain call'd *Fingeindono*, advanc'd in good order towards the Saint, after which they divided into two ranks, and open'd a paſſage for the

Father through the midſt of them.

His entry into the Palace of the King of Bungo.

Being come to the Palace, the *Portugueſes*, who walk'd immediately before the Father, turn'd towards him, and ſaluted him with great reſpect. One preſented him the Cane, and another the Velvet Slippers; he who held the Paraſol, ſpread it over his head; and the two others, who carried the Book and Picture plac'd themſelves on each ſide of him. All this was ſo gracefully perform'd, and with ſo much honour to the Father, that the Lords who vvere preſent, much admir'd the manner of it: and they were heard to ſay amongſt themſelves, that *Xavier* had been falſly repreſented to them by the *Bonza's*: that queſtionleſs he was a man deſcended from above, to confound their Envy, and abate their Pride.

After they had gone through a long Gallery, they enter'd into a large Hall, full of People; who by their habit, which vvas of Damask heighten'd with Gold, and diverſify'd with fair Figures, ſeem'd to be Perſons of the higheſt Quality. There, a little Child, whom a Reverend Old Man held by the hand, coming up to the Father, ſaluted him with theſe words. *May your arrival in the Palace of my Lord the King, be as welcome to him,*

as

as the Rain of Heaven to the Labourers, in a long and parching drought: Enter without fear, continu'd he, *for I assure you of the love of all good men; though the wicked cannot behold you without melancholly in their faces, which will make them appear like a black and stormy night.* *Xavier* return'd an answer, suitable to his age who had made the Complement; but the Child reply'd, in a manner, which was far above his age. *Certainly* said he, *you must be endu'd with an extraordinary courage, to come from the end of all the world, into a strange Country, liable to contempt, in regard of your Poverty; and the goodness of your God, must needs be infinite, to be pleas'd with that Poverty, against the general opinion of mankind.* The *Bonza's* are far from doing any thing of this nature; they who publickly affirm, and swear that the Poor are no more in a possibility of Salvation than the Women.

May it please the divine goodness of our Lord, reply'd Xavier, *to enlighten those dark and wretched Souls, with the beams of his Cœlestial truth, to the end they may confess their errour, both as to that particular, and to the rest of their Belief.*

The

The Child discours'd on other Subjects, and spoke with so much Reason, and with that sublimity of Thought, that the Father doubted not but he was inspir'd by the holy Spirit, who when he pleases can repleniſh the Souls of Infants with Wisdom, and give Eloquence to their Tongues, before Nature has ripen'd in them the use of Reason.

He receives the Complements of several persons in the Court.

In these Entertainments, which were surprising to all the Assistants, they pass'd into another Hall, where there were many Gentlemen richly habited, and of good Meen. At the moment when the Father enter'd, all of them bow'd with Reverence; which Action they repeated thrice, and so very low, that they touch'd the ground with their Foreheads; as the *Japonneses* are very dextrous at that exercise. And this Reverence, which they call *Gromenare*, is only perform'd by the Son to the Father, and by the Vassal to his Lord. After this, two of them separating from the Company, to testify their general joy at the sight of him, one of them spoke in this manner. *May your arrival, holy Father* Bonza, *be as pleasing to our King, as the smiles of a Babe are to his Mother, who holds him in her Arms; which certainly will be, for we swear to you by the Hairs of our Heads, that every thing*

thing, even to the very Walls which ſeem to dance for joy at your deſir'd preſence, conſpires to your good reception; and excites us to rejoice at your arrival; we doubt not but it will turn to the Glory of that God, of whom you have ſpoken ſo greatly at Amanguchi. This Complement being ended, theſe young Lords were following the Father, but the Child of whom we made mention, and whom *Xavier* led by the Hand, made a ſign to them, that they ſhou'd go no farther. They mounted on a Terrace border'd with Orange-trees, and from thence enter'd into another Hall, more ſpacious than either of the former. *Facharandono*, the Kings Brother was there, with a magnificent retinue. Having done to the Saint all the Civilities, which are practis'd to the greateſt of *Japan*, he told him, *That this day was the moſt ſolemn and auſpicious of all the year for the Court of* Bungo; *and that his Lord the King, eſteem'd himſelf more rich and happy to have him in his Palace, than if he were Maſter of all the Silver contain'd in the two and thirty Treaſuries of* China. *In the mean time*, added the Prince, *I wiſh you an increaſe of Glory, and an entire accompliſhment of that deſign, which brought you hither from the extremities of the Earth.*

Then

He is introduc'd to an Audience of the King of Bungo ; *and what passes in it.*

Then the Child, who had hitherto been the Master of the Ceremonies to the Father, left him in the hands of *Facharandono*, and retir'd apart. They enter'd into the Kings Antichamber, where the principal Lords of the Kingdom, were attending him. After he had been receiv'd by them with all possible civilities, he was at last introduc'd to his Audience in a Chamber which glitter'd with Gold on every side. The King, who was standing, advanc'd five or six paces, at the first appearance of the Father, and bow'd himself even to the ground, thrice successively; at which action all the Company were in great amazement. *Xavier*, on his side, prostrated himself before that Prince, and wou'd have touch'd his Foot, according to the Custom of the Country, but the King wou'd not permit him; and himself rais'd up the Saint: then taking him by the Hand, he caus'd him to sit down, by him, on the same *Estrade*. The Prince his Brother, was seated somewhat lower; and the *Portugueses* were plac'd over against them, accompany'd by the most qualify'd persons of the Court. The King immediately said all the obliging things to the Father, which cou'd be expected from a well-bred Man. And laying aside all the pomp of Majejesty,

jesty, which the Kings of *Japan* are never us'd to quit in publick, treated him with the kindness and familiarity of a Friend. The Father answer'd all these Civilities of the Prince with a most profound respect, and words full of deference and submission: after which, taking occasion to declare *Jesus Christ* to him, he explain'd in few words, the principal Maxims of Christian Morality; but he did it after so plausible a manner, that at the conclusion of his Discourse, the King cry'd out in a transport of admiration, *How can any Man learn from God these profound secrets? Why has he suffer'd us to live in blindness, and this* Bonza *of* Portugal *to receive these wonderful illuminations? For, in fine, we our selves are Witnesses of what we had formerly by report; and all we hear, is maintain'd by proofs so strong and evident, and withal, so conformable to the light of Nature, that whoever wou'd examine these Doctrines, according to the Rules of Reason, will find, that Truth will issue out, and meet him on every side; and that no one proposition destroys another. 'Tis far otherwise with our* Bonza's, *they cannot make any Discourse without the clashing of their own Principles; and from thence it happens, that the more they speak, the more they intangle themselves.*

ſelves. Confus'd in their knowledge, and yet more confus'd in the explication of what they teach; rejecting to day as falſe, what yeſterday they approv'd for true. Contradicting themſelves, and recanting their Opinions every moment; inſomuch, that the cleareſt Head, and the moſt ready Underſtanding can comprehend nothing of their Doctrine; and in relation to Eternal Happineſs, we are always left in doubt, what we ſhou'd believe. A moſt manifeſt token, that they only follow the extravagancies of their own Fancies, and have not for the Rule and Foundation of their Faith, any permanent and ſolid Truth.

In this manner ſpoke the King; and it was eaſy to judge by the vehemence of his action, that he ſpoke from the abundance of his Heart. There was preſent a *Bonza*, very conſiderable in his Sect, and of good Knowledge, but too preſuming of his Underſtanding, and as much conceited of his own Abilities, as any *Pedant* in the World. This *Bonza*, whoſe name was *Faxiondono*, either jealous of the Honour of his Profeſſion, or taking to himſelf in particular, what the King had ſaid of all in general, was often tempted to have interrupted him; yet he maſter'd his Paſſion, till the King had done; but then loſing all manner of reſpect,

ſpect, and not keeping any Meaſures of Decency, *How dare you*, ſaid he, *decide Matters relating to Religion, you have never ſtudied in the Univerſity of* Fianzima? *the only place where the ſacred Myſteries of the Gods are explicated? If you know nothing of your ſelf, conſult the Learned, I am hear in perſon to inſtruct you.*

The Inſolence of the *Bonza*, rais'd the indignation of all the Company, the King excepted; who ſmiling, commanded him to proceed, if he had more to ſay. *Faxiondono*, growing more arrogant, by this moderation of his Prince, began, raiſing his notes, by extolling the Profeſſion of a *Bonza*, *That nothing was more certain, than that the* Bonza's *were the Favourites of Heaven; both obſerving the Law themſelves, and cauſing it to be obſerv'd by others; that they paſs'd the longeſt Nights, and the ſevereſt Colds, in praying for their Benefactours; that they abſtain'd from all ſenſual pleaſures; that freſh Fiſh never came upon their Tables; that they adminiſtred to the Sick, inſtructed the Children, comforted the Diſtreſt, reconcil'd Enemies, appeas'd Seditions, and pacify'd Kingdoms; that which was firſt and chiefeſt, they gave Letters of Exchange for another life, by which the dead became rich*

rich in Heaven; that, in fine, the Bonza's *were the familiar Friends of the Stars, and the Confidents of the Saints; that they were privileg'd to converse with them by night, to cause them to descend from Heaven, to embrace them in their Arms, and enjoy them as long as they desir'd.* These extravagances set all the Company in a laughter; at which the *Bonza* was so inrag'd, that he flew out into greater passion, till the King commanded his Brother to impose silence on him. After which, he caus'd his Seat to be taken from under him, and commanded him to withdraw, telling him, by way of raillery, *That his Choler was a convincing proof of a* Bonza's *Holiness*, and then seriously adding, *That a Man of his Character had more commerce with Hell than Heaven.* At these words the *Bonza* cry'd out with excess of rage, *The time will come, when no Man of this World, shall be worthy enough to serve me; there is not that Monarch now breathing on the face of the Earth, but shall be judg'd too vile to touch the Hem of my Garment.* He meant, when he was to be transform'd into one of their Deities, and that God and he shou'd be mix'd into one Divinity; which is the reward of a *Bonza* after death. Though the King cou'd not hear his Madness

madneſs without ſmiling, yet he had ſo much compaſſion on his Folly, that he took upon him to confute thoſe extravagant propoſitions; but *Xavier* deſir'd him to defer it to a fitter time, till he had digeſted his fury, and was more capable of hearing Reaſon. Then the King ſaid only to *Faxiondono, That he ſhou'd go and do Penance, for the pride and inſolence of his Speech, wherein he had made himſelf a companion of the Gods.* *Faxiondono* did not reply, but he was heard to mutter, and grind his Teeth, as he withdrew. Being at the Chamber Door, and ready to go out, *May the Gods*, ſaid he aloud, *dart their Fire from Heaven to conſume thee, and burn to Aſhes all thoſe Kings, who ſhall preſume to ſpeak like thee.*

What paſſes betwixt the King of Bungo *and* Xavier.

The King and *Xavier* proſecuted their Diſcourſe on ſeveral Articles of Religion till Dinner-time; when the Meat was on the Table, the King invited the Father to eat with him. *Xavier* excus'd himſelf with all poſſible reſpect, but that Prince wou'd abſolutely have it ſo. *I know well*, ſaid he, *my Friend and Father, that you are not in want of my Table; but if you were a* Japanner, *as we are, you wou'd underſtand that a King, cannot give thoſe he favours a greater ſign of his good*

will, than in permitting them to eat with him; for which reason as I love you, and am desirous of shewing it, you must needs dine with me; and farther I assure you, that I shall receive a greater Honour by it, than I bestow. Then *Xavier* with a low reverence, kissing his Scymitar, which is a mark of most profound respect, much practis'd in *Japan*, said thus to him. *I petition the God of Heaven from the bottom of my Heart, to reward your Majesty for all the favours you have heap'd on me, by bestowing on you the light of Faith, and the Vertues of Christianity; to the end you may serve God faithfully during your life, and enjoy him eternally after death.* The King embrac'd him, and desir'd of God, on his side, that he wou'd graciously hear the Saints request, yet on this condition, that they might remain together in Heaven, and never be divided from each other, that they might have the opportunity of long Conversations, and of discoursing to the full of Divine Matters. At length they sat to Dinner: while they were eating, the *Portugueses*, and all the Lords of the Court, were on their Knees, together with the chief Inhabitants of the Town, amongst whom were also some *Bonza's*, who were inrag'd in their Hearts, but the late Exam-

ple

ple of *Faxiondono*, hinder'd them from breaking into Paſſion.

The Honour of Xavier *in the Kingdom of* Bungo; *and the ſucceſs of his Labours there.*

Theſe Honours which *Xavier* receiv'd from the King of *Bungo*, made him ſo conſiderable, and gave him ſo great a Reputation with the People, that being at his Lodgings with the *Portugueſes*, they came thronging from all quarters to hear him ſpeak of God. His publick Sermons, and his private Converſations, had their due effect. Vaſt multitudes of people, from the very firſt, renounc'd their Idols, and believ'd in *Jeſus Chriſt*. The Saint employ'd whole days together in baptiſing of Idolaters, or in teaching new Believers: So that the *Portugueſes* cou'd not enjoy him to themſelves, for their own Spiritual Conſolation, unleſs at ſome certain hours of the night, while he was giving himſelf ſome breathing-time, after his long Labours. Loving him ſo tenderly as they did, and fearing that his continual pains might endanger his health, they deſir'd him to manage it with more caution; and to take at leaſt thoſe refreſhments which Humane Nature exacted from him, before he ſunk at once under ſome diſtemper. But he anſwer'd them, *That if they truly lov'd him, they wou'd trouble themſelves no more concerning him: That they ought to look on*

him, as one who was dead to all outward refreſhments; that his Nouriſhment, his Sleep, and his life it ſelf, conſiſted in delivering from the tyranny of the Devil, thoſe precious Souls, for whoſe ſake chiefly, God had call'd him from the utmoſt limits of the Earth.

He converts a famous Bonza.

Amongſt the Converſions which were made at *Fucheo*, one of the moſt conſiderable was that of a famous *Bonza*, of *Canafama*, call'd *Sacay Ecran*. This *Bonza*, who was very learn'd, and a great Pillar of his Sect, ſeeing that none of his Brethren durſt attempt *Xavier*, on the matter of Religion, undertook a puplick Diſputation with him. The Conference was made in a principal place of the Town, in preſence of a great multude. Scarcely had *Xavier* made an end of explaining the Chriſtian Doctrine, when the *Bonza* grew ſenſible of his Errours. The Infidel, notwithſtanding, went on to oppoſe thoſe Truths, of which he had already ſome imperfect glimpſe; but being at length convinc'd by the powerful Reaſons of his Adverſary, and inwardly mov'd by Gods good Spirit, he fell on his Knees, and lifting up his Hands towards Heaven, he pronounc'd aloud theſe words, with Tears trickling from his Eyes; *O* Jeſus Chriſt, *thou true and only Son of God, I ſubmit*

I ſubmit to thee. I confeſs from my heart, and with my mouth, that thou art God Eternal, and Omnipotent: and I earneſtly deſire the pardon of all my Auditors, that I have ſo often taught them things for truth, which I acknowledge, and at this preſent declare before them, were only Forgeries and Fables.

An action, which was ſo ſurprizing, mov'd the minds of all the aſſiſtants: and it was in the power of Father *Xavier*, to have Baptis'd that very day five hundred Perſons, who being led by the example of the *Bonza* of *Canafama*, all of them earneſtly deſir'd Baptiſm. He might perhaps have done this in the *Indies*, where there were no Learned men, to oppoſe the Myſteries of our Faith, and to tempt the fidelity of the new Converts by captious queries. But he judg'd this not to be practicable in *Japan*, where the *Bonza's* not being able to hinder the converſion of *Idolaters*, endeavour'd afterwards to regain them, by a thouſand lying artifices, and ſophiſtications; and it appear'd neceſſary to him, before he Baptis'd thoſe who were grown up to Manhood, to fortifie them well againſt the tricks of thoſe Seducers.

In what manner he prepares the Gentils for Baptiſm.

Accordingly the Saint diſpos'd the Souls of thoſe *Gentiles* by degrees to this firſt

first Sacrament, and began with the reformation of their Manners; chusing rather not to baptise the King of *Bungo*, than to precipitate his Baptism. Or rather he thought, that his Conversion wou'd be always speedy enough, provided it were sincere and constant. Thus the great care of Father *Xavier*, in relation to the Prince, was, to give him an aversion to those infamous Vices which had been taught him by the *Bonza's*; and in which he liv'd vvithout scruple, upon the Faith of those his Masters. Now the King, attending with great application to the man of God, and having long conversations with him, began immediately to change his life, and to give the demonstrations of that change. From the very first, he banish'd out of his Chamber, a beautiful youth who vvas his Minion, and also forbad him the entry of his Palace. He gave bountifully to the Poor, to whom he had formerly been hard-hearted, as thinking it was a crime to pity them, and an act of Justice to be cruel to them, according to the Doctrine of his *Bonza's*, who maintain'd that poverty not only made men despicable, and ridiculous, but also Criminal, and worthy of the severest punishments. According to the

Principles

Principles of the ſame Doctours, Women with Child vvere allow'd to make themſelves miſcarry by certain Potions, and even to murther thoſe Children, whom they brought into the World againſt their will. Inſomuch that ſuch unnatural cruelties were daily committed; and nothing was more common in the Kingdom of *Bungo*, than thoſe inhumane Mothers. Some of them to ſave the charges of their food and education, others to avoid the miſeries attending Poverty, and many to preſerve the reputation of Chaſtity, however debauch'd and infamous they were. The King, by the admonition of the Father, forbad thoſe cruelties on pain of death. He made other Edicts, againſt divers *Pagan* Ceremonies, which were laſcivious or diſhoneſt, and ſuffer'd not the *Bonza's* to ſet a Foot within his Palace. As to what remains, he was wrapt in admiration at the vertue of the holy man, and confeſs'd often to his Courtiers, that when he ſaw him appear at any time; he trembled even to the bottom of his heart, becauſe he ſeem'd to ſee the Countenance of the man of God, as a clear mirrour, repreſenting to him the abominations of his Life.

What happens to the Companions of Xavier, *at* Amanguchi.

While *Xavier* had this ſucceſs at the Court of *Bungo*, *Coſmo de Torrez*, and *John Fernandez*, ſuffer'd for the Faith at *Amanguchi*. After the departure of the Saint, the whole Nation of the *Bonza's* roſe againſt them; and endeavour'd to confound them in regular diſputes. Flattering themſelves with this Opinion, that the Companions of *Xavier* were not ſo learned as himſelf; and judging on the other ſide, that the leaſt advantage, which they ſhou'd obtain againſt them, wou'd re-eſtabliſh the declining affairs of *Paganiſm*.

It happen'd quite contrary to their expectations: *Torrez*, to whom *Fernandez* ſerv'd inſtead of an Interpreter, anſwer'd their queſtions, with ſuch force of reaſon, that they were wholly vanquiſh'd; not being able to withſtand his arguments, they endeavour'd to decry him by their calumnies; ſpreading a report, that the Companions of the great *European Bonza*, cut the throats of little Children by night, ſuck'd their blood, and eat their Fleſh: That the Devil had declar'd by the mouth of an Idol, that theſe two *Europeans* were his Diſciples, and that it was himſelf who had inſtructed them in thoſe ſubtle anſwers, which one of them had return'd in their publick

publick diſputations. Beſides this, ſome of the *Bonza's* made oath, that they had ſeen a Devil darting flakes of fire like Thunder and Lightning, againſt the Palace of the King, as a Judgement, ſo they call'd it, againſt thoſe who had receiv'd into the Town theſe Preachers of an upſtart Faith. But perceiving that none of theſe inventions took place according to their deſires; and that the People inſtead of giving credit to their projects, made their ſport at them, partly in revenge, and partly to verify their Viſions; they engag'd in their Intereſts, a Lord of the Kingdom, who was a great Souldier, and a Malecontent: him, they wrought to take up arms againſt the King. This Noble man, provok'd with the ſence of his ill uſage at Court, and farther heighten'd by motives of Religion and intereſt, rais'd an Army in leſs than three weeks time, by the aſſiſtance of the *Bonza's*, and came pouring down like a deluge upon *Amanguchi*.

The death of the King of Amanguchi, *and the deſolation of the Town.*

The King who was neither in condition to give him Battel, nor provided to ſuſtain a Siege; and who fear'd all things from his Subjects, of whom he was extreamly hated, loſt his Courage to that degree, that he look'd on death as his onely

onely remedy. For apprehending above all things the ignominy, of falling alive into the power of Rebels, puſh'd on by a barbarous deſpair, he firſt murther'd his Son; and then ript up his own belly with a knife; having before-hand left Order with one of his faithful Servants to burn their Bodies ſo ſoon as they were dead, and not to leave ſo much as their aſhes at the diſpoſal of the Enemy.

All was put to Fire and Sword within the City. During this confuſion, the Souldiers animated by the *Bonza's*, ſearch'd for *Torrez* and *Fernandez*, to have Maſſacred them. And both of them had periſh'd without mercy, if the Wife of *Neatondono*, of whom formerly we have made mention, and who, though continuing a *Pagan*, yet had ſo great a kindneſs for *Xavier*, that for his ſake, ſhe kept them hidden in her Palace, 'till the publick tranquility was reſtor'd. For, as theſe popular commotions, are of the nature of ſtorms, which paſs away, and that ſo much the more ſpeedily, as they had been more violent, the Town reſum'd her former countenance, in the ſpace of ſome few days.

The Brother of the King of Bungo, *is choſen King of* Amanguchi, *the Saint rejoyces at it.*

The Heads of the People being aſſembled for the Election of a new King, by common conſent pitch'd on the Brother of

of the King of *Bungo*, a young Prince, valiant of his perſon, and born for great Atchievements. Immediately they ſent a ſolemn Embaſſie to that Prince, and preſented to him the Crown of *Amanguchi*. The Court of *Bungo* celebrated the Election of the new King, with great magnificence, while *Xavier* was yet reſiding at *Fucheo*. The Saint himſelf rejoyc'd the more at this promotion, becauſe he look'd on this wonderful revolution, which was projected by the *Bonza's* for the ruine of Chriſtianity, as that which moſt probably wou'd confirm it. He was not deceiv'd in his conjectures; and, from the beginning, had a kind of aſſurance, that this turn of State, wou'd conduce to the advantage of the Faith. For having deſir'd the King of *Bungo*, that he wou'd recommend to the Prince his Brother the eſtate of Chriſtianity in *Amanguchi*: the King perform'd ſo fully that requeſt, that the new Monarch, promis'd on his Royal word, to be altogether as favourable to the Chriſtians, as the King his Brother.

He prepares to leave Japan, *and takes leave of the King of* Bungo.

Xavier had been forty days at *Fucheo*, when the *Portugueſe* Merchants were in a readineſs to ſet ſail for *China*, according to the meaſures which they had taken. All neceſſary preparations being made,

made, he accompany'd them to take his leave of the King of *Bungo*. That Prince told the Merchants that he envy'd them the Company of the Saint; that in losing him, he seem'd to have lost his Father; and that the thought of never seeing him again, most sensibly afflicted him.

Xavier kiss'd his hand with a profound reverence, and told him, that he wou'd return to wait on his Majesty, as soon as possibly he cou'd: that he wou'd keep him inviolably in his heart; and that in acknowledgement of all his favours, he shou'd continually send up his Prayers to Heaven, that God wou'd shower on him his cœlestial blessings.

The advice which he gives to the King of Bungo.

The King having taken him aside, as to say something in private to him, *Xavier* laid hold on that opportunity, and gave him most important counsel for the Salvation of his Soul. He advis'd him above all things to bear in mind how soon the greatness and pomp of this present life will vanish away; that life is but short in its own nature: that we scarcely have begun to live, before death comes on; and if he shou'd not dye a Christian, nothing less was to be expected, than eternal misery. That, on the contrary, whoever being truly faithful, shou'd

ſhou'd perſevere in the grace of Baptiſm, ſhou'd have right to an everlaſting inheritance with the Son of God, as one of his beloved Children. He deſir'd him alſo to conſider, what was become of ſo many Kings and Emperours of *Japan*: what advantage was it to them to have ſate upon the Throne, and wallow'd in pleaſures for ſo many years, being now burning in an Abyſſe of Fire, which was to laſt to all Eternity. What madneſs was it, for a man to condemn his own Soul to endleſs puniſhments, that his body might enjoy a momentary ſatisfaction: That there was no Kingdom, nor Empire, though the Univerſal Monarchy of the World ſhou'd be put into the ballance, whoſe loſs was not to be accounted gain, if loſing them, we acquir'd an immortal Crown in Heaven: That Theſe truths, which were indiſputable, had been conceal'd from his forefathers, and even from all the *Japonians*, by the ſecret judgement of Almighty God, and for the puniſhment of their offences. That, for his own particular, he ought to provide for that account, which he was to render of himſelf; how much more guilty wou'd he appear in Gods preſence, if, the Divine Providence having conducted from the ends of the Earth,

Earth, even into his own Palace, a Miniſter of the Goſpel, to diſcover to him the paths of happineſs, he ſhou'd yet continue wilder'd and wandring, in the diſorders of his life. Which the Lord avert, *continu'd Xavier*, and may it pleaſe him, to hear the Prayers which day and night I ſhall pour out for your Converſion. I wiſh it with an unimaginable ardour, and aſſure you, that whereſoever I ſhall be, the moſt pleaſing news which can be told me, ſhall be to hear that the King of *Bungo*, is become a Chriſtian; and that he lives according to the Maxims of Chriſtianity.

This diſcourſe made ſuch impreſſions on the King, and ſo melted into his heart, that the tears came thrice into his eyes: but thoſe tears were the only product of it at that time; ſo much that Prince, who had renounc'd thoſe impurities, which are abhor'd by Nature, was ſtill faſten'd to ſome other ſenſual pleaſures. And it was not 'till after ſome ſucceeding years, that having made more ſerious reflections on the wholeſome admonitions of the Saint, he reform'd his life for altogether, and in the end receiv'd Baptiſm.

The Bonza's *riſe anew, againſt* Xavier.

Xavier having taken leave of the King, return'd to the Port of *Figen*, accompany'd

company'd by the Merchants, who were to ſet ſail within few days after: The departure of the Saint was joyful to the *Bonza's*, but the glory of it, was a great abatement to their pleaſure. It appear'd to them, that all the honours he had receiv'd, redounded to their ſhame; and that after ſuch an affront, they ſhou'd remain eternally blaſted in the opinion of the People, if they did not wipe it out, with ſome memorable vengeance. Being met together, to conſult on a buſineſs which ſo nearly touch'd them, they concluded that their beſt expedient was to raiſe a Rebellion in *Fucheo*, as they had done at *Amanguchi*; and fleſh the People by giving up to them the Ship of the *Portugueſe* Merchants, firſt to be plunder'd, then burnt, and the Proprietors themſelves to be deſtroy'd. In conſequence of this, if fortune favour'd them, to attempt the Perſon of the King, and having diſpatch'd him, to conclude their work by extinguiſhing the Royal Line. As *Xavier* was held in veneration in the Town, even amongſt the moſt diſſolute Idolaters, they were of opinion they did nothing, if they did not ruine his reputation, and make him odious to the people. Thereupon, they ſet themſelves at work, to publiſh, not

not only what the *Bonza's* of *Amanguchi* had written of him, but what they themſelves had newly invented: *That he was the moſt wicked of Mankind, an Enemy to the living and the dead; his practice being to dig up the Carcaſſes of the buried, for the uſe of his Enchantments, and that he had a Devil in his Mouth, by whoſe aſſiſtance he charm'd his Audience.* They added, *That he had ſpell'd the King; and from thence proceeded theſe new vagaries in his Underſtanding and all his Inclinations; but that in caſe he came not out of that fit of madneſs, it ſhou'd coſt him no leſs than his Crown and Life: That* Amida *and* Xaca, *two powerful and formidable Gods, had ſworn to make an Example of him and of his Subjects; that, therefore the people, if they were wiſe, ſhou'd prevent betimes the wrath of thoſe offended Deities, by revenging their Honour on that Impoſtour of a* Bonza, *and theſe European Pirates, who made their Idol of him.* The people were too well perſwaded of the Holineſs of *Xavier*, to give credence to ſuch improbable ſtories, as were rais'd of him; and all the *Bonza's* cou'd ſay againſt him, ſerv'd only to increaſe the publick hatred againſt themſelves: Thus deſpairing of ſucceſs amongſt the multitude, they were forc'd to take another courſe, to deſtroy

deſtroy him in the good Opinion of the King.

About twelve Leagues diſtant from the Town, there was a famous Monaſtery of the *Bonza's*, the Superiour of which was one *Fucarandono*, eſteem'd the greateſt Scholar and moſt accompliſh'd in all the Learning of *Japan*. He had read Lectures of the Myſteries of their Divinity for the ſpace of thirty years in the moſt renown'd Univerſity of the Kingdom. But however skill'd he was in all Siences, his Authority was yet greater than his Knowledge. Men liſten'd to him as to the Oracle of *Japan*, and an implicit Faith was given to all he ſaid. The *Bonza's* of *Fucheo* were perſwaded, that if they cou'd bring him to the Town, and ſet him up againſt *Xavier*, in preſence of the Court, they ſhou'd ſoon recover their loſt Honour; ſuch confidence they had of a certain Victory over the *European* Doctor. On this account they writ to *Fucarandono*, with all the warmneſs of an earneſt Invitation, and ſent him word, That if he wou'd give himſelf the trouble of this little Journey, to revenge the injury they had receiv'd, they wou'd carry him back in triumph on their Shoulders to his Monaſtery.

A new Artifice of the Bonza's *againſt the Saint.*

The *Bonza*, who was full as vain as he

was learn'd, came ſpeedily, attended by ſix *Bonza's*, all Men of Science, but his inferiours and Scholars. He enter'd the Palace at that point of time, when *Xavier* and the *Portugueſes* had Audience of the King, for their laſt farewel, being to embark the next morning. Before the King had diſmiſs'd them, he was inform'd, that *Fucarandono* deſir'd to kiſs his Hand, in preſence of the *Portugueſe Bonza*. At the name of *Fucarandono*, the King was a little nonplus'd, and ſtood ſilent for ſome time, ſuſpecting that he came to challenge Father *Xavier* to a Diſputation, and deviſing in himſelf ſome means of breaking off this troubleſome affair, as he afterwards acknowledg'd. For whatever good Opinion he had of the Saints Ability, yet he cou'd not think him ſtrong enough to encounter ſo formidable an Adverſary; and therefore out of his kindneſs to him, was not willing to expoſe him to a diſgrace in publick. *Xavier*, who perceiv'd the Kings perplexity, and imagin'd from whence it might proceed, begg'd earneſtly of his Majeſty, to give the *Bonza* leave of entrance; and alſo free permiſſion of ſpeaking. *For, as to what concerns me*, ſaid the Father, *you need not give your ſelf the leaſt diſquiet. The Law I preach is no earthly Science,*

taught

taught in any of your Universities, nor a Humane Invention; 'tis a Doctrine altogether Heavenly, of which God himself is the only teacher. Neither all the Bonza's *of* Japan, *nor yet all the Scholars extant in the World, can prevail against it, any more, than the shadows of the night against the Sun-beams of the rising-Sun.*

The King at the request of *Xavier* gave entrance to the *Bonza*. *Fucarandono*, after the three usual reverences to the King, seated himself by *Xavier*; and after he had fix'd his Eyes earnestly upon him, *I know not*, said he, with an overweening look, *if thou knowest me; or, to speak more properly, if thou remembrest me. I remember not*, said *Xavier*, *that I have ever seen you.* Then the *Bonza* breaking out into a forc'd laughter, and turning to his fellows, *I shall have but little difficulty in overcoming this Companion, who has convers'd with me an hundred times, and yet wou'd make us believe, he had never seen me:* Then looking on *Xavier*, with a scornful smile, *Hast thou none of those Goods yet remaining*, continu'd he, *which thou soldest me at the Port of* Frenajoma? *In truth*, reply'd *Xavier* with a sedate and modest Countenance, *I have never been a Merchant in all my life, neither have I ever been at the Port of* Frenajoma. *What*

The beginning of the Conference betwixt Xavier *and* Fucarandono.

a beaſtly forgetfulneſs is this of thine, purſu'd the *Bonza*, with an affected wonder, and keeping up his bold laughter, *how canſt thou poſſibly forget it? Bring it back to my remembrance*, ſaid *Xavier* mildly, *you who have ſo much more Wit, and a Memory happier than mine. That ſhall be done*, rejoin'd the *Bonza*, proud of the Commendations which the Saint had given him. *'Tis now juſt fifteen hundred years, ſince thou and I, who were then Merchants, traded at* Frenajoma, *and where I bought of thee and hundred Bales of Silk, at an eaſy pennyworth; doſt thou yet remember it?* The Saint, who perceiv'd whither the diſcourſe tended, ask'd him very civilly, *of what age he might be? I am now two and fifty*, ſaid *Fucarandono. How can it then be*, reply'd *Xavier, that you were a Merchant fifteen hundred years ago, that is fifteen Ages, when yet you have been in the World, by your own confeſſion, but half an Age? And how comes it, that you and I then traffick'd together at* Frenajoma, *ſince the greateſt part of you* Bonza's *maintain, that* Japan *was a Deſart, and uninhabited at that time? Hear me*, ſaid the *Bonza, and liſten to me as an Oracle, I will make thee confeſs, that we have a greater knowledge of things paſt, than thou and thy fellows have of the preſent. Thou art then*

to

to understand, that the World had no beginning, and that Men, properly speaking, never die. The Soul only breaks loose from the Body in which it was confin'd; and while that Body is rotting under ground, is looking out for another fresh, and vigorous Habitation, wherein we are born again, sometimes in the nobler, sometimes in the more imperfect Sex, according to the various Constellations of the Heavens, and the different Aspects of the Moon. These alterations in our Birth, produce the like changes in our Fortune. Now, it is the recompense of those who have liv'd virtuously, to preserve a constant memory of all the lives which they have pass'd through, in so many Ages; and to represent themselves, to themselves, entirely, such as they have been from all Eternity, under the figure of a Prince, of a Merchant, of a Scholar, of a Souldier, and so many other various forms. On the contrary, they who, like thee, are so ignorant of their own Affairs, as not to understand who, or what they have been formerly, during those infinite revolutions of Ages, shew that their Crimes have deserv'd death, as often as they have lost the remembrance of their lives in every change.

The advantage of the dispute on the side of Xavier.

The *Portuguese*, from whose relation we have the knowledge of what is above written, and who was present at the Dispute, as himself informs us, in his Book

of Travels, gives us no account of the Anſwers which were made by *Xavier*. *I have neither Knowledge, nor Preſumption enough,* ſays he, *to relate thoſe ſubtile and ſolid Reaſons, with which he confuted the mad imaginations of the* Bonza. *We only have learnt from this* Portugueſe, *that* Fucarandono *was put to ſilence upon the point in queſtion, and that a little to ſave his Reputation, he chang'd the Subject, but to no purpoſe, for even there too he was confounded; for, forgetting thoſe decencies, which even Nature preſcribes to Men, and common Cuſtom has taught us in civil Converſation, he advanc'd infamous Propoſitions, which cannot be related without offending Modeſty; and theſe he maintain'd with a ſtrange impudence, againſt the Reaſons of the Father, though the King and the Noble Auditory, thought the Chriſtian Arguments convincing.* But the *Bonza* ſtill flying out into Paſſion, and continuing to rail and bawl aloud, as if he were rather in a Bear-garden, than at a ſolemn Diſputation, one of the Lords there preſent ſaid, ſmiling, to him, *If your buſineſs be fighting, why did not you go to the Kingdom of* Amanguchi, *when they were in Civil-Wars; there you might have found ſome one or other, with whom you might have gone to hard-heads. What make you here,*

where

where all things are at quiet? But, if you came hither to diſpute, why do you not carry on your Argument with mildneſs and good manners, according to the Copy which is ſet you by the European Bonza?

This ſharp raillery had no effect upon *Fucarandono.* He reply'd to the Lord, with ſo much impudence, and haughtineſs, that the King, whoſe Patience was tir'd with ſo much inſolence, caus'd him to be put out of the Hall, ſaying, *That his Coat of a* Bonza, *was the only protection of his life.* The affront which *Fucarandono* had receiv'd, was interpreted by the *Bonza's* as an injury done to the Gods; and as ſuch they declar'd it to the People, ſaying, *That Religion was profan'd, and that the King, the Court, and the whole Nation had incurr'd the wrath of Heaven.* Upon which pretence they ſhut up the Temples, and wou'd neither offer Sacrifice, nor accept of Alms. The Multitude, which had already been diſpos'd to riſe, began to get together, and had certainly taken Arms, if the King, by good management, had not ſomewhat calm'd their Spirits.

The fury of the Bonzas *forces the* Portugueſe *to retire to their Ship.*

In the mean time the *Portugueſes*, not believing themſelves to be ſecure againſt the rage of a Superſtitious People; and having juſt grounds of apprehending,

that the affront which *Fucarandono* had receiv'd, might be reveng'd on their persons, return'd with all expedition to their Ship, designing to set Sail with the benefit of the first fair Wind: At their departure from the Town, they intreated Father *Xavier* to follow them; but he cou'd not resolve to run off like a Fugitive; or, to forsake those new Christians, whose ruine had been sworn by the Heathen Priests. How eager soever those Merchants were to get out of a Countrey where their lives were in so little safety, yet their fear for Father *Xavier* kept them lingring there some days longer; they deputed the Captain of the Vessel to him, who was to desire him in their name to make haste to them. *Edward de Gama*, after a long enquiry, found him at last in a poor Cabin, with eight Christians, who, having been the most zealous in opposition of the *Bonza's*, were in reason to expect the more cruel usage at their hands, and were content to offer up their lives, provided they might die in the Arms of the Man of God.

The Captain of the Ship endeavours to perswade Xavier *to return; but in vain.*

The Captain urg'd him with the strongest Reasons which he cou'd invent, and set before him all the dangers which attended him: that, being at the mercy of the *Bonza's*, his death was inevitable; and

and that the means of escaping wou'd be lost, when once the Tempest shou'd begin to rise. The Father, far from yielding to these Arguments, was offended at the Captain and the Merchants, for desiring to hinder him from the Crown of Martyrdome, which he had taken so long a Journey to obtain: *My Brother*, said he to *Gama*, with a fervour which expres's'd the holy ambition of his Soul, *how happy shou'd I be, if I cou'd receive what you reckon a disgrace, but what I account a Soveraign Felicity! but I am unworthy of that favour from Almighty God; yet I will not render my self more unworthy of it, which assuredly I shou'd, if I embark'd with you. For what scandal shou'd I give, by flying hence, to my new Converts? Might they not take occasion from it, to violate their promises to God, when they shou'd find me wanting to the duty of my Ministry? If, in consideration of that Money, which you have receiv'd from your passengers, you think your self oblig'd to secure them from the danger which threatens them, and for that reason, have summon'd them on Board; ought not I by a stronger motive, guard my Flock, and die with them for the sake of a God, who is infinitely good, and who has redeem'd me at the price of his own life, by suffering for me on the Cross? Ought not I*

to

to ſeal it with my Blood, and to publiſh it by my death, that all men are bound to ſacrifice their Blood and Lives to this God of Mercies?

The Captain takes up a Reſolution to ſtay with Xavier.

This generous anſwer, wrought ſo much upon the Captain, that, inſtead of doubling his ſolicitations on Father *Xavier*, he reſolv'd to partake his Fortune, and not to leave him. Having taken up this Reſolution, without farther care of what might happen to his Ship, or what became of his own perſon, and accounting all his loſſes for a trifle, while he enjoy'd the Company of *Xavier*; he return'd indeed to his Merchants, but it was only to declare to them the determination of the Father, and his own alſo; that in caſe they wou'd not ſtay, he gave up his Veſſel to them: they were ſupply'd with Mariners and Souldiers, and had plentiful Proviſions laid in, both of Food and Ammunition for War. They might go at their pleaſure, whereſoever they deſign'd, but for his own particular, he was reſolv'd to live and die with the Man of God.

Not a Man of them but ſubſcrib'd to the Opinion of the Captain; and they were one and all for following his Example, and the Fortune of the Saint. Suddenly they put into the Port again; for the

the Ship had lain off at a good distance, for fear of some attempt, which might be made upon it from the Town; Souldiers were left for its defence; and the Captain and Merchants came in Company to *Fucheo*. Their return gave new vigour to the Christians, and amaz'd the People, who cou'd not but wonder that so poor a man shou'd be had in such esteem by his Country-men, that they chose rather to run the hazard of their wealth, and of their lives, than to lose the sight of him.

A new Enterprise of the Bonza's *against him.*

This prompt return broke all the measures of the *Bonza's*; whose courage had been swell'd by the flight of *Gama*; which had given them the opportunity of making their Cabals against the Christians: but when they found that those designs might possibly miscarry; and that on the other side, they were again defy'd to a new Conference on the Subject of Religion, they thought good to accommodate themselves a little to the times, and to renew the dispute betwixt *Xavier* and *Fucarandono* before the Court. To seem before-hand with the Christians, they made it their own Petition to the King, who freely granted it, but on some conditions, which were to be observ'd on either side; these Articles were, *That*

noise

noiſe was to be baniſh'd in diſpute; no flying out to be permitted, nor any provocation by ſharp language. That the Arguments and Anſwers were to be couch'd in preciſe terms, and drawn up in form of a juſt diſpute, as it ſhou'd be agreed by the Judges, who were to moderate: That the approbation of the Audience was to decide the Victory: That if the Point were doubtful betwixt them, the Suffrages ſhou'd be taken, and that he ſhou'd be judg'd to have reaſon on his ſide, who had the majority of Voices. Laſtly, That whoever was willing to enter himſelf a Chriſtian, might profeſs his Faith, without hindrance or moleſtation from any man. Theſe Conditions were too reaſonable to be accepted by the *Bonza's*. They appeal'd from the King, to the King better inform'd, and told him boldly, that in matters of Religion, it was not juſt that the Profane, (that is the Layety) ſhou'd be Umpires: but when they found the King reſolv'd to maintain his point, they quitted theirs. The next morning was agreed on for the Conference; and ſome of the moſt underſtanding Perſons of the Court were appointed Judges. *Fucarandono* made his appearance at the time, attended by three thouſand *Bonza's*. The King, who was either apprehenſive of his own ſafety, amongſt

amongſt that Religious rabble, or fear'd at leaſt that ſome diſorder might enſue, permitted but four of all the ſquadron to enter; and ſent word to the others, for their ſatisfaction, that it was not honourable for ſo many to appear againſt a ſingle man.

He returns to the Palace, to renew the Conference with Fucarandono.

Xavier, who had notice ſent him from the King, that his Adverſary was on the place of Combat, came accompanied with the chiefeſt of the *Portugueſes*, all richly habited, who appear'd as his Officers, and pay'd him all poſſible reſpect, attending him bare-headed, and never ſpeaking to him but on the knee. The *Bonza's* were ready to burſt with envy, beholding the pompous entry of their Antagoniſt: And that which doubled their deſpight, was, that they over-heard the Lords, ſaying to one another; *Obſerve this poor Man, of whom ſo many ridiculous Pictures have been made to us, wou'd to God our Children might be like him, on Condition the* Bonza's *might ſay as bad of them, as they ſpeak of him: Our own eyes are witneſſes of the truth; and the palpable Lyes which they have invented, ſhew what credit is to be given to them.* The King took pleaſure in theſe diſcourſes, and told thoſe Lords, that the *Bonza's* had aſſur'd him, that he ſhou'd be

be ſick at heart, at the firſt appearance of Father *Francis*. He acknowledg'd he was almoſt ready to have believ'd them; but being now convinc'd by his own experience, he found that the Character of an Embaſſadour from Heaven, and Interpreter of the Gods, was not inconſiſtent with a Lyar. *Fucarandono*, who heard all theſe Paſſages from his place, took them for ſo many ill Omens, and turning to his four Aſſociates, told them, *that he ſuſpected this day wou'd be yet more unſucceſsful to them than the laſt.*

The diſpute renew'd.

The King receiv'd Father *Xavier* with great civility, and after he had talk'd with him ſome time in private, very obligingly, order'd him to begin the diſputation. When they had all taken their places, *the Saint demanded of the* Bonza, as the King had deſir'd him, *For what reaſon the Chriſtian Religion ought not to be receiv'd in* Japan? The *Bonza*, whoſe haughtineſs was much abated, reply'd modeſtly, Becauſe it is a new Law, in all things oppoſite to the ancient eſtabliſh'd Laws of the Empire: and that it ſeems made on purpoſe to render the faithful Servants of the Gods contemptible, † as annulling the priviledges which the *Cuboſama's* of former Ages, had conferr'd on the *Bonza's*, and teaches that out

† *An Argument ready cut and dry'd, for the uſe of any Church by Law eſtabliſh'd.*

out of the Society of Christians there is no Salvation. But especially, *added he, a little kindling in the face,* because it presumes to maintain, that the holy *Amida* and *Xaca*, *Gizon* and *Canon*, are in the bottomless pit of smoak, condemn'd to everlasting punishment, and deliver'd up in prey, to the Dragon of the house of night. After he had thus spoken, the *Bonza* held his peace: And *Xavier*, who had receiv'd a sign from the King, to make reply, said at the beginning of his discourse, *that seeing* Fucarandono *had mingled many things together, it was reasonable, for the better clearing of the difficulties, to tye him up to one single proposition, which was not to be left, 'till it was evacuated, and plainly found to be either true or false.* All agreed this was fair, and *Fucarandono* himself, desir'd *Xavier* to shew cause, why he and his Companions, spoke evil of the Deities of the Country?

The answer of Xavier *to the first question of* Fucarandono.

The Saint reply'd, *That he gave not to Idols the name of Gods; because they were unworthy of it: and that so sacred a Title was only proper to the Soveraign Lord, who had Created Heaven and Earth. Then he proceeded to discourse of the Divine Being, and describ'd those Properties, which are known to us by the light of Nature: that*

that is to say, his Independence, his Eternity, his Omnipotence, his Wisdom, Goodness, and Justice, without circumscription. He made out, that those infinite perfections cou'd not be comprehended by any created understanding, how refin'd soever. And thus having fill'd his Auditors with a vast Idea of the Deity, he demonstrated, that the Idols of Japan, *who, according to the* Japonians *themselves, had been men, subject to the common Laws of Time and Nature, were not to be accounted Gods; and at the most were only to be reverenc'd as Philosophers, Law-givers, and Princes; but not in the least as Immortal Powers; since the date, both of their birth, and death, was regist'er'd in the publick Monuments. That, if their Works were duly consider'd, they were yet less to be accounted for Omnipotent. That having not been able, after their decease, to preserve their Stately Palaces, and Magnificent Sepulchres from decay, there was no appearance that they had built the Fabrick of the Universe, or cou'd maintain it, in its present state. Lastly, that this appertain'd alone to the true God, who is worshipp'd by the Christians: and that, considering the beauty of the Heavens, the fruitfulness of the Earth, and the order of the Seasons, we might conclude, That he only who is a Spirit,*

Spirit, Eternal, All Powerful, and All Wise, cou'd be the Creatour, and absolute Commander of the World. As soon as *Xavier* had concluded, the whole Assembly cry'd out, that he spoke reason: and the Judges immediately pronounc'd, as a manifest truth, that the *Pagods* were not Gods. *Fucarandono* wou'd have reply'd, but the general cry gave it for a cause decided. And the King impos'd silence on the *Bonza*, according to the Articles of Agreement.

The second question of Fucarandono, *to which the Father answers with the same success as to the former.*

Thus the *Bonza* pass'd on to another question in his own despight; and ask'd Father *Xavier*, why he allow'd not of those Bills of Exchange, which they gave in favour of the dead; since the Rich found their accompt in them, and that they had their return of their money with Usury in Heaven. The Father answer'd, that the right we had to a better world, was founded not on those deceitful Letters, but on the good works, which are practis'd with the Faith and Doctrine which he preach'd. That he who inspir'd it into our Souls, was *Jesus Christ* the true and only Son of God, who was Crucify'd for the Salvation of Sinners; and that they who preserv'd that living Faith 'till death, shou'd certainly obtain Eternal happiness:

that for what remain'd, this holy Law was free from worldly intereſt, and that it excluded not from Heaven either the poor, or Women; that even poverty, which is patiently endur'd, was a means of gaining the Kingdom of Heaven: and that the weaker Sex, had greater advantages than ours, by reaſon of that modeſty and piety, which is almoſt inherent in their nature. The applauſe which follow'd this diſcourſe was general: only *Fucarandono*, and his Companions, who had not wherewith to reply; and yet were too obſtinate to recant, kept a diſcontented ſilence. It was judg'd that *Xavier's* Opinion was the more reaſonable, and the diſpute adjourn'd to the day following.

The ſequel of the diſpute betwixt Xavier, *and* Fucarandono.

Theſe ill ſucceſſes wou'd have driven the *Bonza* to deſpair, if his preſumption had not kept up his Spirits: he return'd at the time appointed; but as if he diſtruſted his own ſtrength, as preſuming as he was, he brought with him ſix other *Bonza's*, the moſt learned amongſt them, and choſen out of all their Sects; not to be bare Spectatours of the Combat, but to relieve each other, and to charge every one in his turn. At the firſt they propounded very ſubtile queſtions concerning the Myſteries of our Faith;

Faith; Father *Xavier* was surpris'd at the hearing of them: and as those questions which are not reported by the *Portugueſe*, particularly, were in all likelihood above the knowledge of the *Pagans*, he was almost induc'd to think the Devil had suggested them: at the least he acknowledg'd that to solve them he needed an extraordinary assistance from above; and desir'd the *Portugueſes* to second him with their Prayers, during the disputation: whether he receiv'd that supernatural assistance, or that those difficulties did not so much surpass his knowledge, as he had thought, he answer'd to the satisfaction of the whole Assembly. When Judgment was pass'd that those questions were fully decided, one of the *Bonza's*, whose heart was wholly set on riches, and who believ'd that there was nothing more charming in the World, than Gold and Silver, undertook to prove that God was an Enemy to the Poor: 'For, *said the Bonza*, since he denys them 'those blessings, which he bountifully 'gives the Rich, and in causing them to 'be born in a mean condition exposes them 'to all the Miseries and ignominy of life, 'is it not a sign, that he has neither kind-'ness nor value for them?

Xavier deny'd the Conſequence of that propoſition; and argu'd both from the Principles of Morality, which look on Riches as falſe goods, and out of the grounds of Chriſtianity, which in reſpect of Salvation, count them true evils: he reaſon'd thereupon ſo juſtly, and withal ſo clearly, that his Adverſaries were forc'd to give up the cauſe, according to the Relation of the *Portugueſe*, who was witneſs of it. After this, they advanc'd ſuch extravagant and mad Propoſitions, that they coſt the Father no trouble to confute; for they deſtroy'd themſelves. But the moſt pleaſant part of this days work was, that the ſeven *Bonza's* not being able to agree, on ſome points of Doctrine, fell foul on each other, and wrangled with ſo much heat and violence, that at laſt they came to down-right railing; and had proceeded to blows, if the King had not interpos'd his Authority, which frighten'd them into quiet. This was the end of that days diſputation; and nothing more confirm'd the minds of the Auditors, on the ſide of *Xavier*, than to ſee his Adverſaries at Civil Wars amongſt themſelves.

The honour which the King of Bungo *does to* Xavier.

The King going out of his Palace, the next morning, with a great attendance, to walk in the Town, according to his cuſtom,

cuſtom, and paſſing by the houſe where the *Portugueſes* lodg'd, ſent a meſſage to the holy man, deſiring him to come to his Gardens, where he wou'd ſhew him ſport, provided he came well arm'd; for he was to kill with one blow two *Kites* or *Puttocks*, at the leaſt, out of thoſe ſeven, which yeſterday endeavour'd to have pull'd out his eyes. *Xavier*, who eaſily underſtood his meaning, came out to pay him his reſpects, and to acknowledge the honour which was done him. The King took him by the hand, and led him to the Palace amidſt the acclamations of the People. The ſeven *Bonza's* repreſented by the ſeven *Kites*, were already in the Hall, with a confirm'd impudence, and ſo much the more haughty, as they had the leſs reaſon ſo to be: according to the uſual character of vain and ſelf-opinion'd men.

The Bonza's preſent a writing to the King, but without effect.

The firſt ſtep they made in order to a new diſpute, was to enter a proteſtation in writing, againſt the judgment and proceedings of the former day; wherein they declar'd void the ſentence of the Umpires, appeal'd from them, and ſet forth new objections and difficulties, upon the queſtions formerly debated. The King anſwer'd himſelf, that

thoſe Points which had been decided, had no need of any further explanation: and that they were already ty'd up, by the Conditions of the Conference, which both Parties had accepted. He added, that Father *Xavier* was ready to go on Ship-board; and that it was not reaſonable to loſe time by fruitleſs repetitions; but if they had any new queſtions to propoſe, let them begin, and they ſhou'd be heard: if not, they had free licence to depart.

They wrangle about the ſignification of words

This poſitive anſwer, conſtrain'd them to ſuperſede their writing, and to pitch on other matters. *Fucarandono* affecting an air of devotion, and modeſty, ask'd, *Why the Chriſtians gave obſcene names to the Saints in Paradiſe, whenſoever they invok'd them in their publick Prayers: giving him to underſtand, that* Sancte *in the* Japonian *Language, ſignify'd ſomething too diſhoneſt to be ſpoken.* The Father declar'd that the word in Latine had only a pure, and pious meaning. Nevertheleſs that it might not give ſcandal, nor pollute the imagination of the *Japonians*, by an equivocal ſound; he order'd the new Chriſtians from thenceforward, to uſe the word *Beate* inſtead of it; and to ſay, *Beate Petre, Beate Paule*, in the room of *Sancte Petre, Sancte Paule.*

Paule. Concerning the name of God, the *Bonza's* wou'd alſo have faſtned a quarrel on the Father; becauſe *Dajus* in their Tongue ſignifies a Lie. He laugh'd at this ridiculous exception, which was in effect a meer jingle; and the Judges and Audience concluded it to be no more.

They diſpute in the nature of School-Divines.

Three other points, on which the *Bonza's* more inſiſted, were thought to be more ſolid, and of greater conſequence. The firſt was propos'd on this manner: *Either God foreſaw that* Lucifer *and his Accomplices wou'd revolt and be damn'd Eternally, or he foreſaw it not. If he had no foreſight of it, his preſcience did not extend ſo far, as you wou'd have us to believe; but if he foreſaw it, the conſequence is worſe, that he did not hinder this Revolt, which had prevented their damnation: Your God, being as you ſay, the Fountain of all goodneſs, muſt now be acknowledg'd by you, for the original cauſe of ſo much evil. Thus you are forc'd,* ſaid the *Bonza, to confeſs, either ignorance or malice in your God.*

Xavier was ſo much amaz'd to hear a *Bonza* reaſoning like a School-man, that turning to *Edward de Gama,* who was by him: *See,* (ſays he ſoftly in *Portugueſe,* that he might not be underſtood

by the *Japonians*) *see how the Devil has sharpen'd the Wit of these his Advocates.* In the mean time, one of the *Bonza's* coming up to the charge, said, according to the same Principle, *That if God had foreknown that* Adam *wou'd sin, and cast down together with himself his whole Progeny into an Abyss of miseries, why did he create him? At least when our first Father was ready to eat of the forbidden Fruit, why did not that Omnipotent Hand, which gave him being, annihilate him at the same moment?*

A third *Bonza*, taking the word, urg'd him with another Argument. *If our Evil be as ancient as the World*, said he subtilly, *why did God let so many Ages pass away, without giving it a remedy? Why did he not descend from Heaven, and make himself Man, to redeem humane kind, by his death and sufferings, as soon as ever Man was guilty? To what degree did those first men sin, to become unworthy of such a favour? And what has been the merit of their Descendants, that they shou'd be more favourably treated than their Predecessours?*

He answers the Objections of the Bonza's, *and their Replies.*

These difficulties did not appear new to *Xavier*, who was very learn'd; and who had read whatsoever the Fathers, and School Divines had said concerning them.

them. He anſwer'd without doubt, according to their Doctrine; but the *Portugueſe*, who relates the Objections, durſt not undertake to write the Solutions of them, if we will believe himſelf, becauſe they ſurpaſs'd the Underſtanding of a Merchant. The *Bonza's* made many Replies, to all which the Father gave the proper Solutions in few words, and according to the Rules of the Schools: whether it were that they comprehended not the Solutions, or were it out of their hot-headedneſs, or that they ſeem'd not to underſtand them, to avoid the ſhame of being baffled, they yeilded not, but cry'd out louder than before. As they diſputed more for Victory than Truth, they deny'd all things, even to thoſe Principles which are ſelf-evident; pretending thereby to encumber their Opponent. *Xavier* knew what uſe to make of his advantages, he turn'd the Confuſion upon them, by reducing them to manifeſt contradictions, from whence they cou'd never diſingage themſelves. So that, inſtead of anſwering, they gnaſh'd their Teeth, foam'd at Mouth and ſtamp'd, and ſtar'd about like Mad-men. The King, whoſe Indignation was rais'd, by ſeeing the obſtinacy of the *Bonza's*, ſaid to them in a kind of Paſſion, *As for my ſelf,*

ſelf, as far as I am capable of judging, I find that Father Xavier *ſpeaks good Sence, and that you know not what you ſay. You ſhou'd either underſtand better, or be leſs violent, than you appear, to judge of theſe Truths without prejudice. But if the Divine Law be wanting to you, make uſe of your Reaſon, which of it ſelf will let you ſee, that you are not to deny things which are evident, nor to bark like Dogs.* After theſe words he roſe from his Seat, and taking *Xavier* by the Hand, brought him back to his own Lodging. The people, who follow'd in great multitudes, made loud acclamations, and the Streets rung with the Praiſes of the holy Man. While the *Bonza's*, mad with rage and envy, cry'd out aloud, *May the fire of Heaven fall down upon a Prince, who ſuffers himſelf to be ſo eaſily ſeduc'd, by this Foreign Magician.*

The fruit of his Diſputation with the Bonza's.

Thus concluded the Diſputations which he had with *Fucarandono* and the *Bonza's*: They were very glorious for him, and for the Religion vvhich he preach'd; but brought not forth the expected fruit, amongſt the Idolaters who were preſent at them. For neither the *Portugueſe* Author, whom we have frequently cited, nor other Hiſtorians of the Father's Life, make mention of any new Converſions which

which were made; and it affords great occaſion for our wonder, that the Lords of the Court, who ſo much approv'd the Doctrine of Chriſtianity, ſhou'd ſtill continue in the practice of Idolatry, and of their Vices: If it were not always to be remembred, that in Converſion, the light of the Underſtanding avails nothing, unleſs the Heart be alſo touch'd; and that the Philoſophers, of whom St. *Paul* ſpeaks, *having known God, did not glorify him as God.* Nevertheleſs we may probably believe, that theſe Diſputations in progreſs of time fail'd not of their due effect: And 'tis alſo probable, that they were the Seed of thoſe wonderful Converſions, which were made in following years.

He leaves Japan, *and returns to the* Indies.

Father *Xavier*, went the next morning to take his laſt farewel of the King, who vvas more kind to him than ever; and parted from *Japan* the ſame day, which was *Nov.* 20*th.* in the year 1551. having continu'd in that Country two years and four months.

God reveals to him the Siege of Malacca.

Not long before God had made known to his Servant, that the Town of *Malacca* was beſieg'd by Sea and Land; and that the King of *Jentana*, a *Saracen*, was perſonally before it, with an Army of twelve thouſand Men. That neither the Conduct

Conduct of the Governour *Don Pedro de Silva*, nor the Succours of *Don Fernandez Carvalio*, had been able to defend it againſt the attempts of the *Barbarians*; that the *Javans*, a fierce and warlike people, had maſter'd that place; that of three hundred *Portugueſes*, who were within it, above an hundred had been put to the Sword, and the reſt of them had only eſcap'd by retiring into the Fortreſs. In ſhort, that *Malacca* was now become a place of horrour; and that the Enemy wearied with the ſlaughter, had reſerv'd many thouſands of the Inhabitants for the Chain. The Saint inform'd *Gama*, and the *Portugueſes* of the Ship, of theſe ſad tidings, before they left the Port; and declar'd to them, that the ſins of that corrupt City had drawn down the Curſe of God upon it, as he had foretold and threatn'd; but he deſir'd them at the ſame time, to ſupplicate the Father of all Mercies, for the appeaſing of his Divine Juſtice, and he himſelf pray'd earneſtly in their behalf. Beſides the two *Japanners*, *Matthew* and *Bernard*, who had conſtantly follow'd the Father, and wou'd never forſake him, an Ambaſſadour from the King of *Bungo*, embark'd with him in the ſame Veſſel. The buſineſs of this Embaſſy was to ſeek the friend-

friendſhip of the Viceroy of the *Indies*; and to obtain a Preacher from him, who might finiſh the Converſion of that Kingdom, in the room of Father *Xavier*.

What happens to him in his return from Japan *to the* Indies.

They ſail'd along the Coaſts for the ſpace of ſix days, and the Navigation was proſperous, till they made an Iſland belonging to the King of *Minaco*, call'd *Meleitor*: From whence croſſing a Streight, they put out into the main Ocean. At that time the change of the Moon alter'd the Weather; and there blew a furious South-wind, ſo that the Pilot with all his Art cou'd not bear up againſt it. The Tempeſt carry'd the Ship into a Sea, unknown to the *Portugueſes*; and the Face of Heaven was ſo black with Clouds, that during five days and nights there was no appearance of Sun or Stars: Inſomuch, that the Mariners were not able to take the Elevation of the Pole, and conſequently not to know vvhereabouts they were. One day towards the Evening, the Wind redoubled with ſo much fury, that the Veſſel had not povver to break the Waves, ſo high they vvent, and came on with ſo much violence. In this terrible conjuncture they thought fit to cut down the Forecaſtle, that the Ship might work the better,

ter, after vvhich they bound the Sloop which follow'd, vvith thick Cables to the Ship; but night coming on, vvhile they were thus employ'd, and being very dark, abundance of Rain alſo falling at the ſame time, vvhich increas'd the Tempeſt, they cou'd not draw out of the Sloop five *Portugueſes* and ten *Indians*, as well as Slaves and Mariners, which vvere in her.

How Xavier *behaves himſelf during the Tempeſt.*

Thoſe of the Ship had neither comfort nor hope remaining, but in the company and aſſiſtance of Father *Xavier*. He exhorted them to lament their Sins, thereby to appeaſe the wrath of God, and he himſelf pour'd forth whole ſhowers of Tears before the Face of the Almighty. When night was now at the darkeſt, a lamentable cry was heard, as of people juſt upon the brink of periſhing, and calling out for ſuccour. The noiſe came from the Sloop, vvhich the violence of Winds had torn off from the Veſſel, and which the Waves were hurrying away. As ſoon as the Captain had notice of it, he order'd the Pilot to turn towards thoſe poor Creatures, without conſidering, that by his endeavour of ſaving his Nephevv *Alphonſo Calvo*, vvho was one of the five *Portugueſes* in the Sloop, the Ship muſt certainly be loſt, and

and himſelf with her. In effect, as it vvas difficult to ſteer the Ship, when they vvou'd have turn'd her tovvards the Sloop, ſhe came acroſs betwixt tvvo Mountains of Water, which lock'd her up betwixt them; one of thoſe Waves fell upon the Poop, and waſh'd over the Deck; and then it was, that the whole Company thought their buſineſs was done, and nothing but cries and lamentations were heard on every ſide. *Xavier*, who was at his Prayers in the Captain's Cabin, ran out toward the noiſe, and ſaw a miſerable object, the Veſſel ready to bulge, the Seamen, the Souldiers, and the Paſſengers, all tumbling in confuſion on each other, deploring their unhappy deſtiny, and expecting nothing but preſent death. Then the holy Man lifting up his Eyes and Hands to Heaven, ſaid thus aloud, in the tranſport of his fervour, O Jeſus, *thou love of my Soul, ſuccour us! I beſeech thee, by thoſe five wounds, which for our ſakes thou haſt ſuffer'd on the Croſs.* At that inſtant the Ship which already was ſinking under Water, rais'd her ſelf aloft, without any viſible aſſiſtance, and gain'd the ſurface of the Waves. The Mariners encourag'd by ſo manifeſt a Miracle, ſo order'd the Sails, that they had the Wind in Poop, and purſu'd their courſe. In

What happens to the Chaloop belonging to the Ship.

In the mean time the Sloop was vaniſh'd out of ſight: and no man doubted but ſhe was ſwallow'd by the Waves. The Captain lamented for his Nephew, the reſt ſhed tears for their loſt Cmpanions. As for the Father, his greateſt affliction was for two *Mahometan* Slaves, whom he cou'd not convert to Chriſtianity. He ſigh'd, in thinking of their deplorable condition, but in the midſt of theſe anxious thoughts, entring into himſelf, or rather wholly recollecting himſelf in God, it came into his mind to intercede with Heaven for the protection of the Sloop, in caſe it were not already loſt. In this he follow'd the inſpiration of the holy Spirit, and his Prayer was not yet ended, when he perceiv'd that it was heard: Inſomuch, that turning towards *Edward de Gama*, who was oppreſs'd with ſadneſs; *Afflict not your ſelf, my Brother*, ſaid he, with a chearful Countenance, *before three days are ended, the Daughter will come back, and find the Mother.* The Captain was ſo buried in his grief, that he ſavv too little probability in what the Father ſaid, to found any ſtrong belief upon it. Which notwithſtanding, at break of day, he ſent one up to the Scuttle, to ſee if any thing were within ken; but nothing was diſcover'd, ſaving the Sea,

Sea, which was ſtill troubled, and white with foam. The Father, who had been in private at his devotions, came out two hours after, with the ſame chearfulneſs upon his Countenance; and having given the good day to the Captain and Pilot, and ſix or ſeven *Portugueſes* who were in Company, he enquir'd, *If they had not yet ſeen the Chalop?* they anſwer'd they had not: and becauſe he deſir'd that ſome one might again get up to the Scuttle, one of the *Portugueſes* call'd *Pedro Veglio*, reply'd thus bluntly, *Yes Father, the Chalop will return, but not 'till another be loſt:* he meant that it was impoſſible the ſame Chalop ſhou'd come again.

He expects the return of the Chalop (or Cockboat) notwithſtanding all appearances to the contrary.

Xavier mildly reprehended *Veglio* for his little Faith; and told him, nothing was impoſſible to God. The confidence which I have in the Divine mercy, *ſaid he*, gives me hope, that they, whom I have put under the protection of the *Holy Virgin*, and for whoſe ſake I have vow'd to ſay three Maſſes to our *Lady of the Mountain*, ſhall not periſh. After this, he urg'd *Gama* to ſend up to the Scuttle for diſcovery: *Gama*, to ſatisfie the man of God, went up himſelf with a Sea-man; and after having look'd round him for the ſpace of half an hour, neither he

nor the other cou'd ſee any thing. In the mean time, *Xavier*, whoſe ſtomach was turn'd with the toſſing of the Ship, and who had been two days and three nights, without eating, was taken with a violent head-ach, and ſuch a giddineſs, that he cou'd ſcarcely ſtand. One of the *Portugueſe* Merchants, call'd *Ferdinand Mendez Pinto*, deſir'd him to repoſe a little while, and offer'd him his Cabin; *Xavier*, who by the Spirit of mortification, uſually lay upon the Deck, accepted his courteſie, and deſir'd this further favour, that the Servant of this Merchant, who was a *Chineſe*, might watch before the door, that none might interrupt his reſt.

He renews his Prayers for the return of the Chalop.

The intention of the Father, was not to give the leaſt refreſhment to his Body: he ſet himſelf again to Prayers, and it was affirm'd by the *Chineſe* Servant, that from ſeven in the morning, when he retir'd, he had been conſtantly on his knees, 'till the evening, groaning in the agony of his Spirit, and ſhedding tears. He came out from his retirement after Sun ſet, and once more enquir'd of the Pilot, if they had not ſeen the Chalop, which cou'd not poſſibly be far diſtant. The Pilot reply'd, that it was in vain to think of her, and that it was impoſ-

ſible

ſible for her to reſiſt ſo furious a Tempeſt. But in caſe that by ſome wonderful accident, or rather by ſome miracle, ſhe had been preſerv'd, ſhe muſt of neceſſity be at fifty leagues diſtance from the Ship. *'Tis the propriety of Chriſtian confidence to remain unſhaken, and ſecure, when humane reaſon leaves us deſtitute of hope.* The Saint acknowledg'd, the Pilot to have ſpoken judiciouſly, and yet doubted not but the Chalop wou'd return. He conſtantly maintain'd, that ſhe cou'd not be far off; and preſs'd him to ſend up to the Scuttle before the dusk. The Pilot, leſs out of complaiſance to the Father, than out of his deſire to undeceive him, went up himſelf, and cou'd diſcover nothing. *Xavier*, without any regard to the affirmation of the Pilot, inſtantly deſir'd the Captain to lower the Sails; that the Chalop might more eaſily come up with the Ship. The authority of the holy man, carri'd it, above the reaſons of the Pilot: The Sail-yard was lower'd; and a ſtop was made for almoſt three hours. But at length, the Paſſengers grew weary, as not being able any longer to bear the rowling of the Ship, and one and all cry'd out to Sail. The Father upbraided them with their impatience: and himſelf laid hold

on the Sail-yard, to hinder the Seamen, from ſpreading the Sails: and leaning his head over it, broke out into ſighs and ſobbings, and pour'd out a deluge of tears.

He prays once more for the return of the Chalop.

He rais'd himſelf a little after, and keeping his eyes fix'd on Heaven, yet wet with tears; *O Jeſus, my Lord and my God*, ſaid he, *I beſeech thee by thy holy Paſſion, to have pity on thoſe poor People, who are coming to us, through the midſt of ſo many dangers.* He compos'd himſelf, after he had utter'd this, and continu'd leaning on the Sail-yard, wholly ſilent, for ſome time, as if he had been ſleeping.

The Chalop appears, and comes up with the Ship.

Then a little Child, who was ſitting at the foot of the Maſt, cry'd out on the ſudden, *a Miracle a Miracle, behold the Chalop.* All the Company gather'd together at the cry, and plainly perceiv'd the Chalop within muſquet ſhot. Nothing but ſhouts and exclamations of joy were heard, while ſhe drew ſtill nearer and nearer to the Veſſel. In the mean time, the greateſt part fell down at the Feet of Father *Xavier*, and, confeſſing they were Sinners, unworthy the Company of a man ſo holy, ask'd him pardon for their Unbelief. But the Father, in great confuſion, for being treated

treated in this manner, escap'd out of their hands as soon as possibly he cou'd; and shut himself up within the Cabin. In conclusion, the Chalop came up with the Ship; and it was observ'd, that though the Waves were in great agitation, she came right forward, without the least tossing, and stop'd of her self. It was also taken notice of, that she continu'd without any motion, 'till the fifteen men which she carri'd, were enter'd the Ship, and that the Seamen had fasten'd her behind the Poop. When they had embrac'd those men, whom so lately that had given for lost, every one was desirous of knowing their Adventures; and were much surpris'd to understand, that they were come through the midst of the most horrible tempest, which was ever seen, without any apprehension, either of drowning, or losing of their way: because, *said they*, Father *Francis* was our Pilot, and his presence freed us even from the shadow of any fear. When the Ships Company assur'd them, that the Father had been always with themselves, those of the Chalop, who had beheld him constantly steering it, cou'd not believe what had been told them. After some little dispute, on the matter of fact, both sides

concluded, that the Saint had been at the ſame time in two places: And this evident Miracle, made ſuch an impreſſion on the minds of the two *Saracen* Slaves, who had been in the Chalop, that they abjur'd their *Mahometiſm*. The impatience of theſe fifteen men, to behold their miraculous Steerſman, who had ſo happily brought them to the Ship, and who vaniſh'd from their eyes, at the ſame moment, when they joyn'd her, oblig'd *Xavier* to come out, and ſhew himſelf. They wou'd have ſaluted him as their Protector, by proſtrating themſelves before him, but he wou'd not ſuffer it: declaring to them, that it was the hand of the Lord, and not his, which had deliver'd them from Shipwrack. At the ſame time he render'd publick thanks to God, for ſo eminent a favour, and order'd the Pilot to purſue his Voyage, aſſuring him, that he ſhou'd have a good wind immediately. The Pilots Experience of the Sea, did not promiſe him this ſudden change; but this late deliverance of the Chalop, quicken'd his belief in the Fathers words; and it was not long, before he underſtood, that he who commands the winds and Seas, had authoris'd the holy man to make that Prediction.

The

The Sails were ſcarcely ſpread, when a north wind ariſing, the air clear'd up, and the Sea was immediately calm'd. So that in thirteen days ſailing, they arriv'd at the Port of *Sancian*, where the *Portugueſe* Merchants of the Ship had traffique. As the ſeaſon of ſailing in thoſe Seas, was already almoſt paſt, there were remaining but two Ships of the *Indies* in Port; one of which belong'd to *James de Pereyra*. The Ship of *Edward de Gama* not being in condition, to go on directly for *Malacca*, without ſtopping by the way, and having need of refreſhment at *Sian*, the Saint went into the Ship of his friend *Pereyra*. It was wonderful, that at the ſame moment when he paſs'd into that Veſſel, the wind which for the ſpace of fifteen days had blown at North, which was full in their faces, who were going for the *Indies*, came about on the ſudden, ſo that the day following, which was the laſt of the year, 1551, they ſet Sail again. Another Ship, which was waiting alſo for a wind, ſet out in their Company; but that Veſſel found afterwards to her coſt, that ſhe carri'd not the Apoſtle of the *Indies*.

He arrives at the Iſle of Sancian; and goes off after a little time.

Before they put to Sea, *Xavier* diſcourſing with the Pilot concerning the

His Prediction to the Pilot.

dangers of the Ocean; it was the ſame Pilot, who had brought him from *Japan*, whoſe name was *Francis d'Aghiar*, foretold him that he ſhou'd not end his days upon the water. And, that no Veſſel, wherein he ſhou'd be, ſhou'd ſuffer Shipwrack, were the Tempeſt never ſo outrageous. *d'Aghiar* was poſſeſs'd with ſo firm a belief of what the Father told him, and afterwards found the effect of it ſo manifeſt, on various occaſions, that without obſerving either Winds or Seaſons, he often put to Sea, in an old crazy Veſſel, ill provided; inſomuch, that they who were ignorant of the ſecret cauſe of this his confidence, took him for a raſh preſuming man, and of little underſtanding in Sea affairs.

A mervellous effect of the Saints Prophecy

Once, amongſt many other times, he gave a demonſtration, how much he rely'd on the promiſe of the Saint, and that was, in going from *Tenaſſerim* to the Kingdom of *Pegu*, in a light Barque, which was quite decay'd, and out of order. A Tempeſt riſing in the midſt of his Voyage, daſh'd againſt the Rocks, and ſplit in pieces ſome great Veſſels, which were following the Barque of *d'Aghiar*. She alone ſeem'd to defy the Rocks; and while the Sea was in this horrible

horrible confuſion, the Pilot ſat ſinging at his eaſe, as if the Waters had been huſh'd beneath him. A Paſſenger, who ſhock with fear, demanded of him, *With what courage he cou'd ſing, when he was juſt upon the brink of death.* 'Tis becauſe I fear nothing, *reply'd Aghiar*; and I ſhou'd fear nothing, *added he*, though the waves ſhould mount as high again, as now we ſee them, and my Barque were alſo made of glaſs: For the Father Maſter *Francis* has aſſur'd me, that I ſhou'd not dye upon the Seas, in whatſoever Veſſel I ſhou'd go. Some *Saracens*, who were in the Barque, and who heard theſe ſayings of the Pilot, were ſo mov'd with this continu'd Miracle, that they vow'd to become Chriſtians, ſo ſoon as ever they ſhou'd come on ſhore: and they comply'd religiouſly with their promiſe. The Barque caſting Anchor at *Tanar*, they receiv'd Baptiſm at that place; ſo much the more perſwaded both of the truth of the Miracle, and of the Chriſtian Faith, becauſe they ſaw before their eyes upon the Coaſt, the wrecks of other Veſſels, which were floating round about it.

He forms the deſign of carrying the Faith to China.

The Converſations which *Xavier* had with *Pereyra*, during all the Navigation, were almoſt wholly relating to *Japan*, and

and *China*. The Father told his friend, what progreſs the Faith had made in little time, in the Kingdoms of *Saxuma*, of *Amanguchi*, and of *Bungo*; and what hopes he had conceiv'd, to convert all thoſe Iſlands with great eaſe, when once the *Chineſes* ſhou'd be brought to acknowledge *Jeſus Chriſt*. And on that motive, he had fix'd his reſolution to go to *China*; that his return to the *Indies*, was only in order to this intended Voyage, after he had regulated the affairs of the Society at *Goa*. That on this account, he had brought with him from *Japan*, the Tranſlation of his Catechiſm, into the *Chineſe* Language: by the benefit of which he hop'd to overcome the firſt difficulties, which in matters of Converſion are ſtill the greateſt. Some *Portugueſes* who were in the ſame Veſſel, and were well acquainted with the Government of *China*, thought this propoſition of the Father not a little extravagant. They told him, that beſides the ill underſtanding which was betwixt *China* and *Portugal*, it was forbidden to ſtrangers on pain of death, or of perpetual impriſonment, to ſet a foot upon that Kingdom. And that the Merchants of their Nation, who had ſtoln thither, for the benefit of trade, having

having been discover'd, some of them had lost their heads, others had been put in Irons, and cast into Dungeons, there to lye and rott for the remainder of their lives. They added, notwithstanding, that there was a safe and certain way of entring into *China*, provided there was a solemn Embassy sent to the Emperour of that Country, from the King of *Portugal*. But since that cou'd not be compass'd without a prodigious expence, if nothing else were to be consider'd but only the Presents for the Emperour, and his Ministers of State, in all probability the Viceroy of the *Indies* wou'd not burden himself with the cost of such an Enterprize, at a time, when he had enough to do, to defray more necessary expences.

He takes his measures with Pereyra, *for the Voyage of* China.

These difficulties began to startle Father *Xavier*, when *James Pereyra*, who under the habit of a Merchant, had the heart of an Emperour, and the zeal of an Apostle, made offer of his Ship, and all his goods, for the promoting of the expedient which had been mention'd. The Father accepted of his generous proffer, with transports of joy, and engag'd on his side, to procure the Embassy of *China* for his friend. *Pereyra*, who had receiv'd intelligence of the Siege of *Malacca*, told

told the Saint, *He apprehended leſt an Embargo might be put upon his Ship, for the immediate ſervice of the Town: Xavier*, to whom God had reveal'd the deliverance of *Malacca*, and to whoſe Prayers that deliverance had perhaps been granted, chear'd up his Friend, with this aſſurance, *That when the Fortreſs was juſt upon the point of yielding, the Infidels had been ſtruck with a panick fear, and fled away; ſo that the Town was wholly free.*

Pereyra had yet another thing which troubled him, concerning the Voyage which Father *Xavier* had to make, before that of *China*. The ſeaſon being already far ſpent, he fear'd there vvere no Veſſels at *Malacca*, which were bound for *Goa*. He cou'd not carry the Father to *Cochin* himſelf, becauſe he vvas oblig'd to go on to *Sunda*, there to unlade his Merchandiſe. But that apprehenſion was ſoon at an end: For *Xavier* illuminated from Heaven, told him poſitively, *That the Ship of* Antonio Pereyra, *was in the Port of* Malacca, *and that they ſhou'd find it juſt ready to weigh Anchor, and ſet ſail for* Cochin.

He diſſipates a Tempeſt: his Prophecy concerning the Ship of James Pereyra.

Xavier diſcover'd theſe things to his Friend, during a great calm, vvhich made the Navigation pleaſing; vvhen ſuddenly

ſuddenly they perceiv'd one of thoſe terrible Hurricanes ariſing, vvhich in a moment ſink a Veſſel. All the Company gave themſelves for loſt; or if they had any hope remaining, it was only in conſideration of the Saint; and therefore they earneſtly deſir'd him, to intercede vvith God in their behalf. The holy Man, without replying, retir'd to his Devotions: he return'd to them not long after vvith his Countenance all on Fire, and gave his bleſſing to the Ship, pronouncing theſe followving words aloud; *This Veſſel of the* * Santa Cruz, (for ſo ſhe was nam'd) *ſhall never periſh on the Seas; the place where ſhe was built, ſhall behold her fall in pieces of her ſelf. Might it pleaſe Almighty God*, continu'd he, *that the ſame cou'd be ſaid, concerning that Veſſel which put to Sea with us! But we ſhall be witneſſes too ſoon of her unhappy deſtiny!* At that very inſtant appear'd the ſigns, which were to begin the verification of the Prophecy; the Whirlwind vvas diſſipated, and the Sea grew calm. Not long afterwards, they beheld the Merchandiſe, and dead Bodies, floating on the Waters, and from thence concluded, that the Hurricane had deſtroy'd the Ship vvhich follow'd them. Immediately their Opinion was confirm'd by two Mariners,

* *The holy Croſs.*

riners, vvho had gotten on a Plank, vvhen the Ship vvas foundering; and who having aftervvards ſtruggl'd vvith the Waves, vvere driven by them to the Board of *Pereyra's* Veſſel. The reſt of the Navigation was proſperous; a calmer ſeaſon was never known. The Ship being landed at the Port of *Sincapour*, *Xavier*, vvho knevv certainly that *Antonio Pereyra* vvas at *Malacca*, ready to hoiſt Sail tovvards *Cochin*, as we have ſaid, vvrote to him by a Frigate which went off, to deſire, that he vvou'd wait for him three days longer. He vvrote alſo by the ſame conveyance, to Father *Francis Perez*, Superiour of the *Jeſuites* at *Malacca*, and commanded all of them to provide refreſhments for the *Japonneſes*, vvho came along with him.

His reception at Malacca.

When it was known in the City that *Xavier* vvas coming; the joy was ſo general, that it almoſt blotted out the remembrance of all they had ſuffer'd in the War. The Inhabitants ran crouding to the Shore, and at the firſt appearance of the Saint, nothing was to be heard, but acclamations and ſhouts of rejoicing on every ſide. They receiv'd him at his landing, with all the tenderneſs of affection, and all the Reverence imaginable. In conducting him to the Houſe of the Society,

Society, they ſhew'd him, as he paſs'd along, the Ruines of their Houſes, and told him ſighing, *That if he had not left them, they had been preſerv'd from the fury of the* Javans, *as they had formerly been protected from the* Barbarians *of* Achen. But the Father anſwer'd them, *That their crying Sins had call'd down the wrath of Heaven upon them. That nothing cou'd divert it, but a ſpeedy change of life; and that the only means of reconciling themſelves to God, was to receive thoſe chaſtiſements at his Hands, with the Spirit of Humiliation and of Penitence.* He viſited the old Governour *Don Pedro de Silva*, and the new one, who ſucceeded him, *Don Alvarez de Atayda*, and communicated to them his deſign, concerning an Embaſſy to *China*. Both of them concurr'd in the Opinion, that it wou'd be advantageous to the Crown of *Portugal*, and to the Intereſts of Chriſtianity. *James Pereyra* not being capable of accompanying the Father to *Goa*, for the reaſon above mention'd, furniſh'd him at preſent with thirty thouſand Crowns, for the preparatives of that intended Voyage; and ſent a Servant with the Father, vvith Commiſſion to diſpoſe of all things. *Xavier* having often embrac'd this faithful Friend, enter'd with his *Japonians*, into the Veſſel

of

of *Antonio Pereyra*, who attended but their company to set sail.

The History of the Ship call'd Santa Cruz.

The Prediction which the Man of God had made in favour of the Ship call'd *Santa Cruz*, gave it the new name of the *Saints Vessel*. And from *Malacca*, from vvhence she departed at the same time, when *Xavier* went on board of *Antonio*, her Reputation was extended over all the *East*. Whereſoever she arriv'd, she was receiv'd vvith Ceremony, and saluted by all other Ships with the honour of their Canon. All Merchants were desirous of stowing their Goods in her, and willingly paid the Carriage of their Wares, and the dues of Custom, beyond the common price of other Vessels. The weight of Lading vvas never consider'd, but her Freight was alvvays as much as they cou'd croud into her. As she lasted very long, and that thirty years after the decease of the Father she vvas in being, and was us'd for the traffick of the *Indies*, they never fail'd of lading her with an extraordinary Cargo, all worn and Worm-eaten as she was. The Owners into whose hands she came, during the space of those thirty years took only this one precaution, vvhich was to keep her off from Shore; so that when she was to be refitted, that vvork was

was constantly done upon the Sea. As to vvhat remains, 'tis true she met with many ill accidents and hardships; she was often ingag'd vvith Pyrates, and combated by Tempests: but she escap'd clear of all those dangers, and never any one repented of embarking in her. One time, 'tis acknowledg'd, sailing from *Malacca*, to *Cochin*, with an extraordinary lading, she sprung a leak, and took in so much Water, at the beginning of the Voyage, that the Passengers, who were very numerous, were of Opinion to unlade her of half her burden, and half her Men, and to put them upon other Ships, vvhich were in their company. But those Vessels, vvhich had already their whole lading, wou'd not consent to ease the *Santa Cruz*; so that fear overpowring the Ships Company, they return'd speedily into the Port. The whole Tovvn was surpris'd to see the Ship so suddenly come back; and they were laugh'd to shame for apprehending Shipwrack in the Vessel of the Saint. Being thus publickly upbraided vvith their vvant of Faith, to mend their Errour, they took out nothing of the Lading, but put again to Sea. And vvhat every one said to them, concerning the good fortune which perpetually attend-

ed that Ship, for two and twenty years together, ſo much renew'd their Confidence, that they perform'd their Voyage vvithout farther fear. The *Santa Cruz* continu'd in this manner, ſailing over all the Seas, and to every Port of *Aſia*, till ſhe came into the poſſeſſion of the Captain, who commanded the Port of *Diu*; who perceiving her to be half rotten, and open'd in diverſe parts, concluded ſhe cou'd ſerve no longer, unleſs ſhe were brought into harbour, and ſet upon the Stocks. For which purpoſe ſhe was ſent to *Cochin*, and hal'd aſhore on the ſame Dock where ſhe had been built; but ſhe was no ſooner there, than ſhe fell in pieces of her ſelf; nothing remaining of that great bulk, beſides Planks and Beams of Timber, unprofitable for any thing, but for the Fire. The Inhabitants of *Cochin*, vvho knew the Prediction of the Saint, to every Circumſtance, came out to behold its accompliſhment. An inconſiderable Merchant, call'd *George Nugnez*, who happen'd to be there preſent, began to think within himſelf, that there might be yet remaining in thoſe Planks, ſomewhat of the Vertue, which the bleſſing of the Saint had imprinted in them; and thereupon took one of them, which he caus'd to be nail'd to his

his own Frigate, out of the perſwaſion he had, that with this aſſiſtance he ſhou'd be ſecure from ſhipwrack. Thus being fill'd with a lively Faith, he boldly undertook, ſuch long, and hazardous Voyages, that Ships of the greateſt burden vvere affraid to make: and without conſideration of the weather, adventur'd many times to croſs the moſt tempeſtuous Gulphs. When he was told, that it vvas not the part of a prudent Man, to endanger himſelf in that manner, he anſwer'd, *That the Winds and Seas were well acquainted with his Frigat, and had a Reverence for the Plank of the* Santa Cruz: In effect, his little Veſſel, vvas ever fortunate enough, to eſcape the greateſt perils: and vvhat was moſt remarkable, was, That having had the ſame deſtiny vvith the Ship in her Adventures, and Deliverances, ſhe ended like her, breaking in pieces of her ſelf, on the Shore of *Coulan*, vvhere ſhe was brought to be refitted.

He arrives at Cochin; *and finiſhes the Converſion of the King of the* Maldivia's

To return to the Navigation of Father *Xavier*, he arriv'd at *Cochin Jan.* 24*th.* in the year 1552. The King of the *Maldivia's* had been there, for ſome months: He was a Prince of about twenty years of age, born in the *Mahometan* Religion, and bred up in the hatred of Chri-

ſtians: The revolt of his Subjects, who lov'd him not, or hated the Government, forc'd him for the ſafeguard of his life, to abandon his Kingdom, and to ſeek Sanctuary amongſt the *Portugueſes*, by whom he hop'd to be reſtor'd. The Fathers of the Society receiv'd him into their Houſe, and went about to convert him, by letting him ſee the falſehood of his Sect. The ill poſture of his Affairs, made him apt to receive the inſtructions which vvere given him by Father *Antonio Heredia*, who endeavour'd his Converſion with great Zeal. But his fear of farther exaſperating his Rebellious Subjects, in caſe he chang'd his Religion, caus'd him to defer that change from time to time; and perhaps he had never forſaken the Law of *Mahomet*, if Father *Francis* had not arriv'd to compleat that work, which *Heredia* had begun. The holy Apoſtle preach'd the word vvith ſo much efficacy to the King of the *Maldivia's*, that at length he reduc'd him to the obedience of *Chriſt*, notwithſtanding all the motives of worldly intereſt to the contrary. Having inſtructed him anew in the Myſteries of Chriſtianity, he ſolemnly baptis'd him. In ſequel of which, he excited the *Portugueſes* to replace him on the Throne, and nominated ſome of the

Fathers

Fathers to accompany the Naval Army, which ſhou'd be ſent to the *Maldivia's*. His intention was, that they ſhou'd labour in the Converſion of the whole Kingdom, when once the King ſhou'd be eſtabliſh'd. But becauſe it was of ſmall importance to the Crown of *Portugal*, that thoſe Iſlands, which produce neither Gold, nor Spices, nor Perfumes, ſhou'd be made tributary to it, the Governours did nothing for that exil'd Prince; who deſpairing to recover his Dominions, marri'd a *Portugueſe*, and liv'd a private life, till the day of his death: Happy only in this, that the loſs of his Crown, was made up to him, by the gift of Faith, and the Grace of Baptiſm.

He writes into Europe *and comes to* Goa.

When the holy Man was ready to depart, an opportunity was offer'd him of writing into *Europe*; which he laid hold on, thereby to render an account of his Voyage to *Japan*, both to the King of *Portugal*, and to the General of his Order. Then imbarking for *Goa*, he had a ſpeedy Voyage, and arriv'd there in the beginning of *February*.

He cures a dying man immediately upon his arrival.

So ſoon as he was come on ſhore, he viſited the ſick in the Town-Hoſpitals; and then went to the Colledge of St. *Paul*, which was the Houſe of the Society. After the ordinary embracements, which

were more tender than ever, he enquir'd if none were ſick within the Colledge? He was anſwer'd, there was only one, who was lying at the point of death. Immediately *Xavier* went, and read the Goſpel over him. At the ſight of the Father the dying man recover'd his Spirits, and was reſtor'd to health. The Phyſicians had given him over, and all things had been order'd for his burial: But he himſelf had never deſpair'd of his recovery; and the day when *Xavier* ariv'd, he ſaid with a dying voice, *That if God wou'd grant him the favour of beholding their good Father, he ſhou'd infallibly recover.*

He hears joyful news of the progreſs of Chriſtianity in the Indies.

The Relation which *Xavier* made to the Fathers of *Goa*, concerning the Church of *Japan*, was infinitely pleaſing to them: And he himſelf was fill'd with equal conſolation, in learning from them the preſent condition of Chriſtianity in the *Indies*. The Miſſioners whom he had diſpers'd before his departure, were almoſt all of them united at his return. Some of them were come by his command, and others of their own motion, concerning urgent buſineſs; as if the holy Spirit had re-aſſembl'd them expreſly, that the preſence of the Man of God, might redouble in them their Apoſtolick Zeal,

Zeal, and Religious Fervour. God had every where bleſt their labours. The Town of *Ormus*, which fell to the lott of Father *Gaſpar Barzæus*, had wholly chang'd its Countenance: *Idolaters*, *Saracens*, and *Jews* ran in multitudes to Baptiſm: The Temples of Idols were conſecrated to Chriſt; the Moſques and Synagogues were diſpeopled, ill Manners were reform'd, and ill Cuſtoms totally aboliſh'd. Chriſtianity flouriſh'd more than ever in the Coaſt of *Fiſhery*, ſince the death of Father *Antonio Criminal*, who had cultivated it with care, and in that cultivation was maſſacred by the *Badages*. The blood of the Martyr ſeem'd to have multiply'd the Chriſtians; they were reckon'd to be more than five hundred thouſand, all Zealous, and ready to lay down their lives for their Religion. The Goſpel had not made leſs progreſs at *Cochin*, and at *Coulan*; at *Bazain* and at *Meliapore*, at the *Molucca's*, and in the Iſles *del Moro*. But it is almoſt incredible, with what profit, the Goſpel Labourers preach'd at *Goa*. All the Prieſts of Idols had been driven out of the Iſle of *Goa*, by Order from the Governour, and at the ſolicitation of one of the Fathers, belonging to the Colledge of St. *Paul*. It was alſo prohi-

bited, under ſevere Penalties, to perform any publick action of Idolatry within the Diſtrict of *Goa*: and thoſe Ordinances by little and little, reduc'd a multitude of Gentils. As for the *Portugueſes*, their lives were very regular; amidſt the liberty of doing whatſoever pleas'd them, they refrain'd from all diſhoneſt actions; and Concubines were now as ſcarce, as they had been common. The Souldiers liv'd almoſt in the nature of men in Orders: and even their Piety edify'd the People.

The Converſion of the King of Tanor.

But nothing was more pleaſing to *Xavier* than the Converſion of two Princes, who during his abſence had been at *Goa*. The firſt was King of *Tanor*, a Kingdom ſcituate along the Coaſts of *Malabar*, betwixt *Cranganor* and *Calecut*. This Prince who was party-per-pale, *Mahometan* and *Idolater*, but prudent, a great Warriour, of a comely ſhape, and more polite, than was uſual for a *Barbarian*, had from his youth a tendency to Chriſtianity, without being well inſtructed in it. He was enamour'd of it, after he had been inform'd to the full, concerning the Myſteries of our Faith, by a Religious of the *Order of St. Francis*, who frequented his Palace. In the mean time, the wars which he

he had with other Princes, for ten years together, hinder'd him from receiving Baptiſm. At length he was Chriſten'd, but very ſecretly, ſo that in appearance he remain'd an *Infidel*, to keep the better correſpondence with his People. Yet he was not without ſome ſcruple concerning the manner of his Life; and in order to ſatisfie his Conſcience, on ſo nice a Point, he deſir'd the Biſhop of *Goa* to ſend him an Apoſtle: for by that name the Fathers of the Society were call'd, by the *Indians*, as well as by the *Portugueſes*. Father *Gomez*, who was ſent to the King of *Tanor*, told him poſitively, that God wou'd be ſerv'd in ſpirit and in truth; that diſſembling in Religion, was worſe than irreligion; and that *Jeſus* wou'd diſown before his Angels, thoſe who diſown'd him before men. The King, who preferr'd his Salvation before his Crown, believ'd *Gomez*, and reſolv'd to declare himſelf ſolemnly a Chriſtian, as ſoon as he had made a Treaty with his Enemies. Having concluded a Peace through the mediation of the Father, who had adviſ'd him to it; he came to *Goa*, in deſpight of all his Subjects, who not being able to gain upon him, either by their reaſons, or their deſires, had ſeiz'd upon his

his Perſon, and ſhut him up, in one of the ſtrongeſt Citadels of the Kingdom: He eſcap'd out of his Priſon, ſwam a River, and having found eight Foyſts or half Galleys belonging to *Goa*, which were purpoſely ſent to favour his paſſage, he had the good fortune to arrive ſafely at the Town. The Biſhop and the Vice-roy conducted him to the Cathedral, amidſt the acclamations of the People; and at the foot of the Altar, he made a publick profeſſion of his Faith; with ſuch expreſſions of true devotion, as melted the Aſſiſtants into tears.

The Converſion of the King of Trichenamalo

The other Prince, whoſe Converſion gave ſo much joy to Father *Xavier*, was the King of *Trichenamalo*; who is one of the Soveraigns of *Ceylan*. This King, while he was yet an Infant, was ſet upon the Throne, and afterwards diſpoſſeſt by an Uſurper, when he was but eight years old. The Tyrant not content to have taken the Crown from him, wou'd alſo have murther'd him, but was prevented by a Prince of the Blood Royal, who carri'd him out of his reach, being accompany'd by forty Lords of the loyal Party: and ſought ſanctuary for him, on the Coaſts of *Fiſhery*. The *Paravas* receiv'd him with all the charitable compaſſion, which was due to his Illuſtrious

ſtrious Birth, to the tenderneſs of his years, and to his misfortunes: They alſo promis'd his attendants to ſerve him, what was in their power. But at the ſame time advis'd them, to procure him a more durable and more glorious Crown: and withal inform'd them of what they had been taught, concerning the adoption of the Sons of God, the Kingdom of Heaven, and inheritance of the Saints. Whether thoſe conſiderations prevail'd upon the Prince of the blood Royal, or that the Spirit of God wrought powerfully on his heart, he conſented to what the *Paravas* deſir'd, and put himſelf into the hands of Father *Henriquez* to be inſtructed. The reſt of the Lords follow'd his example, and were all Baptis'd, together with the King, who ſeem'd at his Baptiſm to have an underſtanding much above his years. The Rulers of the Chriſtians on the Fiſhing Coaſt, having afterwards made up an Army, ſupply'd with what Ammunitions of War, and other Proviſions which the Country cou'd furniſh, paſs'd over into the Iſle of *Ceylan*, under the conduct of the Prince, and the forty Lords: but the Uſurper was ſo well eſtabliſh'd in his poſſeſſion, that the *Paravas* were forc'd to retire with ſpeed into their own Country. As for the young

young King, he was brought to *Goa*, and the *Portugueſes*, who took the conduct of him into their hands, put him into the Colledge of St. *Paul*, where he was vertuouſly educated by the Fathers of the Society. *Xavier* prais'd Almighty God, to ſee the great Men of the Earth, ſubjected to the Empire of *Jeſus Chriſt*, by the Miniſtry of the Children of *Ignatius*: and rejoic'd with his Brethren ſo much the more, becauſe the Biſhop of *Goa*, *Don Juan de Albuquerque*, was ſo well ſatisfy'd of their conduct.

The Letter from the Biſhop of the Indies, *to Father* Ignatius.

This wiſe and holy Prelate, communicated to the Father, a Letter which he had written on that Subject, during his abſence, to the General of the Society. The Letter was in *Portugueſe*, dated from *Cochin*, *Nov.* 28. in the year 1550. And is thus tranſlated into our Language: *The great performances of your Children, and Subjects, in all the Dominions of the* Eaſt, *the holineſs of their lives, the purity of their Doctrine, their Zeal, in labouring the reformation of the* Portugueſes, *by the Miniſtry of Gods word, and the Sacrament of* Penance, *their unweary'd Travels through all the Kingdoms of* India, *for the converſion of* Idolaters *and* Moors, *their continual application to ſtudy the Tongues of this new World, and to teach the Myſte-*

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ries of Faith, and principally at the Cape of Comorin, *all this obliges me to write to your Reverence, and to give teſtimony of what I have beheld with my own Eyes. Indeed, the Fathers of your Society are admirable labourers in our Lords Vineyard; and are ſo faithfully ſubſervient to the Biſhops, that their endeavours for the good of thoſe Souls, with which I am intruſted, give me hope of remaining the fewer years in* Purgatory. *I dare not undertake the relation of all their particular Actions, and if I durſt adventure it, want time for the performance of it; I will only tell you, that they are here like Torches lighted up, to diſſipate the thick darkneſs, wherein theſe barbarous people were benighted; and that already by their means, many Nations of Infidels believe one God in three perſons: For what remains, I freely grant them all they require of me for the good of Souls. Every one of them partakes with me in my Power and Authority, without appropriating any of it to my ſelf: and I look upon my ſelf, as one of the Members of that holy Body, though my life ariſes not to their perfection. In one word, I love them all in* Jeſus Chriſt, *with a fervent and ſincere Charity.*

The reſt of the Letter is nothing appertaining to our purpoſe, and therefore is omitted.

The

He hears other comfortable news.

The man of God receiv'd intelligence at the ſame time, that the Miniſters of *Portugal* at *Goa*, had ſent word to *Liſbonne*, of the great progreſs which the Society had made; and that in particular, the new Viceroy *Don Antonio de Norogna*, had written, That the *Indies* were infinitely ſatisfy'd with the *Jeſuites*, that none cou'd look on the good effects of their labours, without bleſſing the name of God for them; and that their Lives were correſpondent to their Calling. The Saint alſo was inform'd, that the King of *Portugal* had ſent word of all theſe proceedings to the Pope; eſpecially the converſion of the King of *Tanor*, and the Martyrdom of Father *Antonio Criminal*. That he had communicated to his Holineſs, his intentions of founding many Colledges for the Society, to the end, the *Eaſt* might be fill'd with Apoſtolical Labourers; and that, in the mean time, he had ordain'd, that all the Seminaries eſtabliſh'd in the *Indies*, for the education of youth, ſhou'd be put into the hands of the Society, in caſe it was not already done. Laſtly, it was told to Father *Xavier*, that the Viceroy of the *Indies*, and the Captains of the Fortreſſes, had Orders from King *John* the Third, to defray the charges of the Miſſioners in

in all their Voyages; and that this moſt religious Prince had diſcharg'd his Conſcience of the care of Souls, by impoſing it on the Society; obliging the Fathers in his ſtead, to provide for the inſtruction of the Infidels, according to the ancient agreement, which had been made with the holy See, when the Conqueſts of the *Eaſt*, were granted to the Crown of *Portugal*.

He is afflicted with the miſdemeanours of Father Antonio Gomez.

Amidſt ſo many occaſions of joy and ſatisfaction, the ill conduct of *Antonio Gomez*, gave *Xavier* an exceeding cauſe of grief. Before his Voyage to *Japan*, he had conſtituted him Rector of the College of St. *Paul*, according to the intention, or rather by the order of Father *Simon Rodriguez*, who had ſent him to the *Indies*, three years after his Noviciat; and who in relation to theſe Miſſions, had an abſolute authority, as being Provincial of *Portugal*, on which the *Indies* have their dependance. *Gomez* was Maſter of many eminent qualities which rarely meet in the ſame perſon: He was not only a great Philoſopher, Divine and Canoniſt, but alſo an admirable Preacher, and as well converſant as any man in the management of Affairs: and beſides all this, was kindled with a moſt fervent zeal, for the Converſion of Souls; always

ways prompt to labour in the moſt painful employments, and always indefatigable in labour. But wonderfully ſelf-opinion'd, never guided by any judgment but his own; and acting rather by the vivacity of his own impetuous fancy than by the directions of the holy Spirit, or the rules of right reaſon. As he was of a confirm'd age, at his entrance into the Society, ſo he had not ſoon enough endeavour'd to get the maſtry of thoſe headſtrong Paſſions which ran away with his Underſtanding. And when he had once taken upon him the charge of Rectour, he began to govern by the dictates of his own capricious humour, even before the face of *Xavier*, e're he departed from the *Indies* for *Japan*; and the Father, who eaſily perceiv'd, that the Government of *Gomez*, was not in the leaſt conformable to the Spirit of their Inſtitute, wou'd at that time have withdrawn him from *Goa*, and ſent him to *Ormuz*: But the Viceroy, to whom *Gomez* had been powerfully recommended by one of the chief Miniſters of *Portugal*, wou'd not ſuffer him to be tranſplanted; or that his Authority ſhou'd be taken from him; ſo that all *Xavier* cou'd do, was to temper, and draw off from his juriſdiction, by eſtabliſhing Father

Paul

Paul de Camerine, Superiour General of all the Missions of the *Indies*.

How Gomez attacks the Authority of Paul de Camerine.

But when once the Saint was departed from *Goa*, *Gomez* usurp'd the whole Government; alledging for his own justification, that Father *Rodriguez* had given him an absolute power; and that *Camerine* was a poor honest Creature, more fit to visit the Prisons and Hospitals of *Goa*, than to manage the Missions, and govern the Colledges of the Society. He began with prescribing new Rules to his Inferiours; and declar'd to them in expres terms, That they must return into their Mothers Womb, that they might be born again into a spiritual life, and transform'd into other men. Not that they had any need of Reformation they who were themselves the models of a perfect life; but the business was, that he had brought with him out of *Europe*, I know not what contrivance of new living, fram'd according to his own fanciful Speculations. He undertook then to change their domestick Discipline, and to regulate the Studies of the *Jesuites*, by the model of the University of *Paris*, where he had been a Student in his youth. There was nothing but change and innovation every day, and he exercis'd his power, with such haughti-

 ness,

and

and magisterial hardness, that it appear'd more like the dictates of an absolute Monarchy, than the injunction of a Religious Superiour. For, to make himself obey'd and fear'd, he went so far, as to tell them, he had receiv'd an unlimited power from Father *Simon Rodriguez*, in vertue of which he cou'd imprison, or remand into *Portugal* any person, who shou'd presume to oppose his Government.

The extravagances of Gomez in matters of Religion.

His Conduct was not less irregular, in respect of the young men who were educated in the Seminary; of whom the greatest part were *Indians*. Though they were yet but Novices in the Faith, and scarcely to be accounted Christians, he enjoin'd them the practices of the most perfect interiour life, which they cou'd not possibly understand; and as they cou'd not acquit themselves of those Exercises, which were too sublime for them, he fail'd not to punish them severely. From thence arose Murmurs and Combinations, and even despair began to seize on those young ill-treated *Indians*: and from thence also it came to pass, that many of them, not able to endure so violent a Government, leapt over the Walls by night, and fled from out the Colledge. *Gomez*, who cou'd not bear the

the leaſt contradiction, upon this became more aſſuming, and fantaſtical. So that one day, he turn'd out, all the remaining Scholars of the Seminary; as if they had been uncapable of Diſcipline: and receiving into their places, ſeven and, twenty *Portugueſes*, who deſir'd to be of the Society, without having any tincture of humane Learning, he chang'd the Seminary into a Noviciat. As he had gain'd an abſolute aſcendant, over the mind of *George Cabral*, at that time Viceroy of the *Indies*, no man durſt oppoſe his mad enterpriſes, not ſo much as the Biſhop *Don Juan d' Albuquerque*, who was unwilling to diſpleaſe the Viceroy, and fear'd to increaſe the diſtemper, by endeavouring to cure it. Neither was the Rector ſo confin'd to *Goa*, that he made not frequent ſallies into the Country; whether his natural activity wou'd not ſuffer him to take repoſe, or that his Zeal requir'd a larger ſphere; or that, in fine, he look'd upon himſelf as Superiour General of the Miſſions, and therefore thought it incumbent on him, to have an inſpection into all Affairs, and to do every thing himſelf.

The violence and injuſtice of Gomez.

The Town of *Cochin*, being willing to found a Colledge for the Society, he went thither to receive the offer; but he

ſpoil'd a good buſineſs by ill management. The Captain of the Fortreſs, immediately gave him a Church, call'd, *the Mother of God*, againſt the Will of the Vicar of *Cochin*, and in deſpite of a certain Brotherhood, to which that Church belong'd. The donation being diſputed in Law, *Gomez*, who had it ſtill about him, to make a falſe ſtep, that is, having much opiniatreté, great credit, and good intentions, took upon him to ſtand the ſuit, and to get the Church upon any terms. This violent procedure exaſperated the people, who had been hitherto much edify'd, by the Charity of the Fathers, and the publick indignation went ſo high, that they wrote Letters of Complaint concerning it, to the King of *Portugal* and Father *Ignatius*.

Xavier *repairs the faults committed by* Gomez.

This was the preſent face of things when *Xavier* return'd from *Japan*; and it was partly upon this occaſion, that the Letters, which he receiv'd at *Amanguchi*, ſo earneſtly preſs'd his coming back. his firſt endeavours were to repair the faults committed by the Rectour; and he began with the buſineſs of *Cochin*; for in his paſſage by it, at his return, knowing the violence of *Gomez*, he aſſembled in the Choir of the Cathedral, the Magiſtrate of the Town, with all the Fraternity

nity of the *Mother of God*, and in the preſence of the Vicar, falling on his knees before them, he deſir'd their pardon for what had paſs'd; preſented to them the Keyes of the Church, which was the cauſe of the diſpute, and yielded it entirely to them. But ſubmiſſion ſometimes gains, that which haughty carriage goes without. The Fraternity reſtor'd the Keys into the hands of *Xavier*, and of their own free motion, made an authentick deed of gift, of their Church, to the Colledge of the Society. As for what relates to *Goa*, the Saint diſmiſs'd thoſe *Portugueſes*, whom *Gomez* had receiv'd into the Society; and, having gather'd up as many as he cou'd find of thoſe young *Indians*, who had either been expell'd, or were gone out of the Colledge of their own accord, he re-eſtabliſh'd the Seminary, whoſe diſſolution was ſo prejudicial to the Chriſtianity of the *Indies*.

He expels Gomez from the Society.

It was only remaining to chaſtiſe the Criminal, who had made ſuch evil uſe of his authority; *Xavier* wou'd make an example of him; and ſo much the rather, becauſe having told him what puniſhment his faults had merited, he found him ſtanding on his terms, inſolent, and with no diſpoſition to ſubmit.

He judg'd upon the whole, that a man who was neither humble nor obedient, after ſuch ſcandalous miſdemeanours, was unworthy of the Society of *Jeſus*; which notwithſtanding, he was not willing to pull off his Habit at *Goa*, for fear his departure might make too great a noiſe. But having made the Viceroy ſenſible of the juſtice of his proceeding, he ſent him to the Fortreſs of *Diu*, towards *Cambaya*; with Orders, to the Fathers reſiding there, to give him his diſmiſſion; and to uſe all manner of perſwaſions with him, that he wou'd return into *Portugal*, by the opportunity of the firſt Ship which went away. All was perform'd according to the intentions of the Holy man. But *Gomez* embarking on a Veſſel, which was wreck'd in the midſt of the Voyage, was unfortunately drown'd. Giving us to underſtand by ſo tragical an end, that the talents of Nature, and even the gifts of Grace it ſelf, ſerve only to the deſtruction of a man in Religious Orders, who is not endu'd with the Spirit of Humility and Obedience.

THE

THE LIFE OF St. FRANCIS XAVIER.

BOOK VI.

THE Affairs of the Society being accommodated in this manner, *Xavier* thought on nothing more than how to ſupply the Miſſions of the *Indies* with good Labourers; or rather to increaſe the number of the Miſſioners, who were not ſufficient for the common needs. He therefore ſent *Melchior Nugnez* to *Bazain*; *Gonſalvo Rodriguez* to *Cochin*, *John Lopez*

He ſends out Miſſioners to divers places.

to *Meliapore*, and *Luys Mendez* to the *Fiſhery*, where he confirm'd *Henry Henriquez* for Superiour, whom the Miſſioners of that Coaſt had already choſen inſtead of *Antonio Criminal*.

He endavours an Embaſſy to China.

After this, he bent his whole endeavours to procure an Embaſſy to *China*. The Viceroy, *Don Alphonſo de Norogna*, with great willingneſs granted to *James Pereyra*, that employment, which *Xavier* had deſir'd for him. He promis'd even to favour it, in all things depending on him; and gave wherewithal to furniſh out Preſents for the Emperour of *China*. Notwithſtanding, the moſt magnificent were made at the charges of the Embaſſadour. He had prepar'd Cloth of Gold, Ornaments for an Altar of Brocard, Pictures of Devotion in rich Frames, made by the beſt hands of *Europe*, with Copes and other magnificent Churchſtuff, all proper to repreſent to the *Chineſes*, the Majeſty of the Chriſtian Religion. The Biſhop, *Don Juan d'Albuquerque*, was not leſs favourable to the deſigns of the Father, than the Viceroy. And being willing to write to the Emperour of *China*, thereby to give an honourable teſtimony to the holy Law of God, he order'd his Letter to be written in Characters of Gold, and border'd about with curious

curious Painting. Nothing more was wanting, than only to make choice of ſuch Miſſioners, as were to accompany *Xavier* to *China*, and to provide others for *Japan*: For, beſides that the Saint himſelf, had his dear *Japonians* always in his memory, the Ambaſſadour of the King of *Bungo*, who was come with him to *Goa*, requeſted ſome Evangelical Preachers, in his Maſters name. The man of God had enough to do, to content all thoſe, who were deſirous of that Employment. There were at that time thirty of the Society in the Colledge of *Goa*. Some of them had been in the *Indies*, from the firſt years of *Xaviers* arrival in thoſe Ports: Others were either new comers, or had been lately admitted; all of them were of approv'd vertue, and well worthy of that vocation, which they ſo earneſtly deſir'd; but there was none amongſt them, who ſought it with more eagerneſs, nor who more ſignally deſerv'd it than *Gaſper Barzæus*.

He appoints Barzæus *Rector of the Colledge of* Goa.

Xavier, before his Voyage to *Japan*, had recall'd him from *Ormuz*, with deſign of ſending him to that Country, or elſe of taking him with himſelf to *China*. Yet he alter'd both thoſe intentions; for after many ſerious debates within himſelf, he thought it moſt convenient, to leave *Barzæus*

zæus at *Goa*, where ſince his return from *Ormuz*, he had labour'd in the Miniſtry with great ſucceſs: but his principal reaſon was, the neceſſity of the Colledge of St. *Paul*, which had not yet ſhaken off all the ill ſymptoms of the government of *Gomez*, and which ſtood in need of a Superiour, whoſe conduct ſhou'd be regular. On theſe conſiderations he made him Rector of the Colledge of *Goa*, and alſo Vice-Provincial of the *Indies*, by the authority which he had receiv'd from the General of the Order. For the Saint at his return from *Japan*, found two Patents waiting for him, which had been expedited from *Rome*, in the year 1549, one bearing date the 10*th.* of *October*, the other the 23*d.* of *December*, as the minutes, which are kept in the Archives of the Society, declare; by the firſt *Ignatius* conſtitutes Father *Xavier* Provincial of the *Indies*, and of all the Kingdoms of the Eaſt, of which he made a particular Province, diſtinct from that of *Portugal*; by the ſecond he endows him with all the priviledges which the Popes have granted to the head of the Order; and to thoſe Members of it, to whom the General ſhall pleaſe to impart them. For what remains, ſee here the form of *Barzæus* his eſtabliſhment, which

which is preſerv'd in the Archives of *Goa*; and written by the hand of Father *Xavier*.

The form by which Barzæus *was made Rector of the Colledge, &c.*

Maſter Gaſpar, *I command you in vertue of holy obedience, as Superiour of the Company of Jeſus in theſe Countries of the* Indies, *to take the Government of this Colledge of* Santa Fe; *in quality of Rector; perſwaded as I am of your vertue, your humility, your prudence, and of all thoſe qualities which make you proper for the governing of others.*

I will, that all the Fathers, and Portugueſe *Brothers of the Society of* Jeſus, *who are ſpread over this new world, from the Cape of* Good Hope, *as far as* Malacca, *the* Molucca's, *and* Japan, *be ſubject to you. I will, in like manner, that all thoſe who ſhall come from* Portugal, *or from any other Country of* Europe, *into the Houſes of the Society, under my obedience, ſhou'd acknowledge your for their Superiour; if it happen not, that our Father* Ignatius *name ſome other Rector of this Colledge of* Goa, *as I have already requeſted him by my Letters, informing him at large of the neceſſity of ſending hither ſome experienc'd perſon, in whom he much confides, to Govern this Colledge, and all the Miſſions of our Society depending on it. If then, any of the Society, ſent by Father*

Father Ignatius, *or by any other General of the Society of* Jesus, *with Patents sign'd in due form, shall arrive at* Goa, *to take the Government of this House, and of those which are subjected to it, I command you, in the same vertue of holy obedience, to resign the Government into his hands, forthwith, and to be obedient to him in all things.*

He himself acknowledges Barzæus *for Superiour.*

Xavier having thus declar'd *Barzæus* Superiour, in a full Assembly of the Colledge, kneel'd down, and acknowledg'd him for such; thereby giving a publick example of submission. After which, he commanded all of them in vertue of holy obedience, to be subject to him: and order'd him to expel from the Society, all such, as shou'd enterprise ought against his authority, or refuse obedience to his Orders. He order'd him, I say, positively to expel them, without consideration of their capacity, their eloquence, or any other gifts of Nature; adding, that what ever excellent qualities they had, they wanted those which were essential, namely humility and obedience.

In what manner Barzæus *receives the Offices of Rector and Vice-Provincial.*

Barzæus reply'd not one word, when it was intimated to him, that he shou'd not go to *China*, how desirous soever he were of that Voyage: and it may be said

ſaid, that on this occaſion, he made a noble ſacrifice of all his fervent zeal to his Obedience. But when he was nominated both Rector and Vice Provincial, confounded at the mention of thoſe dignities, he ſaid aloud, *That he was not endu'd with the Spirit of Government*: he was ready to dye of ſhame, when he ſaw the Saint upon his knees before him; and with great precipitation, fell alſo on his knees, and humbly beg'd of him with tears in his eyes, *that he wou'd conſider his infirmities.* The Saint, who had a perfect inſight into his integrity, wou'd not hearken to him, and judg'd him to be ſo much the more worthy of thoſe two Employments, as he judg'd himſelf to be uncapable. As *Barzæus* was the deſire of all, in all places, and yet his preſence was neceſſary at *Goa*, not only for the due regulation of the Colledge, but alſo for the good of Miſſions; *Xavier* forbad him in vertue of holy obedience, to depart out of the Iſle of *Goa*, during the ſpace of three years enſuing; and for this reaſon, that *Barzæus* having this tye of prohibition upon him, might be priviledg'd to refuſe any Towns which might deſire him amongſt them: and that if his refuſal ſhou'd diſpleaſe them, yet at leaſt the unkindneſs might not reſt on him.

After

The new Instructions which he gives to Barzæus.

After all these punctual Orders, *Xavier* gave in writing, to the new Rector, such instructions, as he was to use in the government of his inferiours, and in reference to the conduct of himself; according to what all of them had propos'd to themselves, to have no design, save onely *ad majorem Dei gloriam*; to God's greater honour. Those Instructions are very ample; and I shall give you onely the most material.

Have before your eyes continually your own nothingness, and endeavour above all things to have your mind so possess'd with it, that the contempt of your self may never leave you. Always treat the Fathers of the Society with great mildness and respect; as well those who inhabit with you, as those who live in other places, at a distance: let not the least roughness, or haughty carriage appear in you, if it be not when your moderation and humility are turn'd into contempt; for on such occasions, having nothing in your intentions but the good of your Inferiours, and not making the contempt of your authority the object of your vengeance, you are to make the guilty somewhat sensible of your power. But you shall only punish them so far as need requires, and for their amendment, and the edification of our Brethren, who were witnesses of their

their fault. All the offences which ſhall be committed either by the Fathers or the Brothers againſt the rule of obedience, ought to be puniſh'd by ſome correction: and in ſo doing, the Character of Prieſthood, muſt be no priviledge to the Offendour. If any of your Inferiours, act preſumptuouſly againſt you, and full of ſelf opinion, reſiſt you with ſtubbornneſs, raiſe your ſelf in oppoſition to their pride; and ſpeak magiſterially to them: let your behaviour towards them, have more of ſeverity than of mildneſs. Impoſe ſome publick penance on them: and beware of all things, that they may not obſerve in you the leaſt remiſneſs, which they will be ſure to interpret fear; for nothing more encourages the untractable and haughty to Rebellion, than the ſoftneſs and fearful ſpirit of a Governour. And it is not credible, how aſſuming, proud, and peremptory they will grow, when once they find the reins are ſlacken'd, and that their puſilanimous Superiour is afraid of puniſhing their want of due reſpect. Impunity hardens that ſort of People in their inſolence; or rather, it makes them more and more audacious; which diſturbs the peace of Religious Houſes. Execute then my Orders, without fearing the opinion or ſpeech of People: and let no conſideration, no regard of perſons, hinder

you

you from the performance of your duty. Amongſt your Inferiours, you will find ſome, who are neither obſtinate nor diſobedient, but who are weak; who are forgetful of what is enjoyn'd them, who indeed deſpiſe not the Orders of their Superiours, but ſometimes neglect them, either out of faintheartedneſs, or want of ſence. Reprehend ſuch men, with more gentleneſs and moderation, and temper your reproof with the mildneſs of your countenance; and if you find it neceſſary to puniſh them, impoſe but an eaſie penance on them. Never admit into the Society, ſuch as are not endu'd with judgement, and good natural parts: nor thoſe who are of a weak conſtitution, and proper for no employment, or of whom you may reaſonably ſuſpect, that they wou'd enter into Religion for ſecular reſpects, rather than out of a ſincere devotion of ſerving God. When they ſhall have ended their exerciſes, you are to employ them in the ſervice of the Sick, in the publick Hoſpitals, and in the meaneſt Offices of the Houſe. You ſhall cauſe them to give you an account of the endeavours they have made, to acquit themſelves well of their ordinary meditations, according to the form preſcrib'd. If you are aſſur'd, that they are luke-warm and faint, at their devotions, you will do well to diſmiſs them,

and

and turn them out of the Society betimes: or, if there be any hope of their amendment, you ſhall withdraw them for ſome days from thoſe interiour exerciſes; depriving them by way of penance, of an honour which their negligence has made them unworthy to enjoy; (and ſuch indeed is that of communicating with God in Prayer) to the end that being aſham'd, to ſtand excluded from that cœleſtial commerce, they may deſire more ardently to be re-admitted to it. I recommend extreamly to you, that you pay an extraordinary reſpect to my Lord the Biſhop; and that you be obedient to him. Beware of doing any thing which may diſpleaſe him: Endeavour, on the contrary, to ſerve him in all things, according to your power: and acknowledge by all manner of good Offices, thoſe infinite obligations which we have to ſo charitable a Father and Benefactour. Command thoſe Fathers who are out of Goa, *to write to him from time to time, but not too prolixly: and to give him an account of the fruit of their labours. That they mention in their Letters, as far as truth will give them leave, the commendation of his Vicars; and omit not the other good actions of the Religious: and if they can ſay no good of them, let them be ſilent of them; for we are not to imagine that our duty obliges us, to*

complain to the Bishop, of the ill conduct of his Vicars, or of other Gospel-Labourers: There will never be wanting those who will ease us of that trouble. Beware, not to trouble your self with the management of worldly business; nor even to encumber your Inferiours with it, on any occasion whatsoever. When Secular men shall desire to ingage you in the employments of civil life, return this answer, That the time which remains free to you from preaching, and the administration of the Sacraments, is scarce sufficient for your studies and devotions, which are yet necessary to you before you go into the Pulpit, or appear in the Tribune of Penance: that you cannot prefer the care of Worldly things, before the cure of Souls, without perverting the Order and Rule of Charity. *By this means you shall disengage your self from all those sorts of encumbrances; and without this circumspection, you will do great prejudice to the Society: for you ought to understand, that the World often enters by this door into Religious Houses, to the extream damage both of the Religious, and of Religion.*

In the visits which are made to you, endeavour to find out the bottom and end of their design, who come to see you. For some there are, the least part of whose business

ſineſs is to be inſtructed in Spirituals; 'tis only Temporal intereſt which brings them to you: There will even be ſome, who will come to Confeſſion, on no other motive, than to acquaint you with the neceſſities of their Family: The beſt counſel I can give you, is to ſtand upon your guard with ſuch; and to be rid of them, let them know from the very firſt, that you can neither furniſh them with money, nor procure them any favour from other men. Be warn'd to have as little diſcourſe with this ſort of People, as poſſibly you can; for moſt commonly they are great talkers, and if you trouble your ſelf with giving them the hearing, you are almoſt certain to loſe your time. For what remains, diſquiet not your ſelf, with what they think or ſay of you; let them murmur on, and do you take up a reſolution of ſtanding out ſo firmly, that they may not find the leaſt concernment in you: for the ſhew of any natural ſenſibility, wou'd diſcover that you are not enough diſengag'd from the World; as if you were wavering what part to take, betwixt the World and Chriſt. Remember, that you cannot covet popular approbation, without betraying your Miniſtry, or becoming a deſertour of your Sacred Colours, in going back from that Evangelical Perfection, which you are oblig'd to follow, with an unrelenting ardour.

After this, *Xavier* gave *Barzæus* sundry particular Orders, relating to the Persons, and Houses of the Society.

He makes choice of his Companions for China *and* Japan.

And now he chose for his Companions, *Balthazar Gago*, *Edward Silva*, and *Peter Alcaceva*, with *Francis Gonçalez*, and *Alvarez Ferreyra de Monte Major*; without reckoning into the number a young secular *Chinese* nam'd *Antonio*, who had been brought up in the Seminary of *Sainte Foy*. Some of these were intended for *China*, and others for *Japan*. Father *Ignatius* had written to Father *Xavier*, that it was of great importance, to send from the *Indies* into *Europe*, one of the Society, well vers'd in the Eastern affairs, who might render an exact account of all things, to the King of *Portugal*, and the *Pope*; as a means of procuring Temporal supplies from the one, and Spiritual favours from the other: both which were necessary for the further increase of Christianity in *Asia*. Father *Francis* did not receive those Letters, 'till after his Voyage of *Japan*. He had thought of these very things formerly, but now seeing that the judgment of *Ignatius* concurr'd with his, he deputed into *Italy* and *Portugal*, *Andrew Fernandez*, a man of parts and probity, who was not yet in Priests Orders. He not

not only gave him ample informations concerning the preſent condition of the *Indies*, but alſo wrote large Letters on the ſame Subject, to the King of *Portugal*, to Father *Ignatius*, and to *Simon Rodriguez*. Being now ready to go for the Voyage of *China*, he gave notice of his intentions to King *John*, in this inſuing Letter.

He writes to the King of Portugal *concerning his Voyage to* China.

I ſhall depart from Goa, *within the compaſs of five days, intending firſt for* Malacca; *from whence I ſhall take the way of* China, *in the company of* James Pereyra, *who is nam'd Embaſſadour. We carry with us the rich Preſents which are bought, partly at the coſt of your Majeſty, and partly at the proper charges of* Pereyra. *But we carry alſo a far more precious preſent, and ſuch an one, as no King, at leaſt to my knowledge, has made the like to another Prince; namely, the Goſpel of* Jeſus Chriſt; *and if the Emperour of* China, *once knew its value, I am confident he wou'd prefer that treaſure, before all his own, how immenſe ſoever they may be. I hope, that at length Almighty God, will look with Eyes of pity, on that vaſt Empire, and that he will make known, to thoſe great multitudes, who are all made after his own Image, their Creatour, and*

the Saviour of Mankind Christ Jesus.

We are three in Company, who go to China *with* Pereyra, *and our design is to free from Prison, those* Portugueses, *who are there languishing in Chains, to manage the friendship of the* Chineses *in favour of the Crown of* Portugal; *and above all things to make War with the Devils, and their adherents. On which occasion we shall declare to the Emperour, and in sequel, to all his Subjects, from the King of Heaven, the great injury which they have done him, to give the Devils that adoration which is only payable to the true God, Creatour of Mankind, and to* Jesus Christ *their Judge and Master. The undertaking may seem bold, to come amongst* Barbarians, *and dare to appear before a mighty Monarch, to declare the Truth to him, and reprehend his Vices. But that which gives us Courage, is, that God himself has inspir'd us with these thoughts; that he has fill'd us with the assurance of his Mercy, and that we doubt not of his power, which infinitely surpasses that of the Emperour of* China. *Thus our whole success being in the hands of God, what cause of distrust or fear is it possible for us to have? For, certain it is, that our only apprehension ought to be of offending him, and of incurring those punishments, which are ordain'd for wicked men.*

men. But my hopes are incomparably greater, when I consider, that God has made choice of such weak instruments, and such sinners as we are, for so high an employment, as to carry the light of the Gospel, almost, I may say, into another World, to a Nation blinded with Idolatry, and given up to Vice.

He assembles the Fathers of Goa, by night; and upon what account.

While they were fitting out the Ship, which was to carry the Missioners of *China* and *Japan*, *Xavier* assembled the Fathers of the Colledge by night, not being able to do it by day, because they were in continual employment, till the Evening. He discours'd with them, concerning the vertues requisite to the Apostolick Vocation; and spoke with so much ardency and unction, that the Congregation was full of sighs and tears, according to the Relation of some who were present, and have left it us in writing. But the instructions which he gave, in taking his last farewel of them, are very remarkable. And I cannot, in my Opinion report them better, than in the very words of the Author, who took them from the mouth of the Apostle. The Father, Master *Francis*, says he, embracing his Brethren before his departure for *China*, and weeping over

them, recommended Conſtancy, in their Vocation to them: together with unfeign'd Humility, which was to have for its Foundation, a true knowledge of themſelves, and particularly a moſt prompt Obedience. He extended his Exhortation on this laſt point, and enjoin'd them Obedience, as a vertue moſt pleaſing to Almighty God, much commended by the holy Spirit, and abſolutely neceſſary to the Sons of the Society.

He departs from Goa, *and what happens him in the way.*

The Apoſtle went from *Goa*, on *Holy Thurſday*, which fell that year 1552, on the fourteenth day of *April*. The Sea was calm enough, till they came to the height of the Iſlands of *Nicubar*, which are ſomewhat above *Sumatra*, towards the *North*. Thereabouts the Waves began to ſwell; and preſently after, there aroſe ſo furious a Tempeſt, that there ſcarcely remain'd any hopes of ſafety. That which doubled their Apprehenſion, was, that two *Foyſts*, which bore them company, unable to ſuſtain the fury of the Waves, ſunk both by one another. The Ship which carry'd *Xavier* and his Companians, was a Royal Veſſel, very large and deep laden, ſo that her unwildy bulk, and heavy fraight, hinder'd her ſailing, and her ſteering. It was thought neceſſary to eaſe her, and the Merchan-

Merchandiſes were ready to be caſt overboard, when Father *Francis* deſir'd the Captain not to be too haſty. But the Sailours ſaying, that the Tempeſt increaſing, as uſually it does towards evening, the Veſſel cou'd not ſo conveniently be disburden'd in the dark, he bid them not diſturb themſelves about it, for the ſtorm ſhou'd ceaſe, and they ſhou'd make Land before Sun-ſet. The Captain, who knew how certain the Predictions of *Xavier* were, made not the leaſt ſcruple of believing him; and the event verify'd the Prophecy. The Sea grew calm, and Land appear'd before the ſetting of the Sun.

Before his arrival at Malacca, *he knows the Plague is in the Town.*

But while every one was rejoicing at the nearneſs of the Port, the holy Man had ſadneſs in his Countenance, and often ſigh'd. Some of them enquir'd the cauſe, and he bade them pray to God for the City of *Malacca*, which was viſited with an Epidemical diſeaſe. *Xavier* ſaid true, for the ſickneſs was ſo general, and ſo contagious, that it ſeem'd the beginning of a Peſtilence. Malignant Fevers rag'd about the Town, which carry'd off the ſtrongeſt Conſtitutions in a little ſpace, and the infection was caught almoſt at ſight. In this condition the Ship found *Malacca*; and never was the ſight

ſight of the holy Man, more pleaſing to the Inhabitants. Every one promis'd himſelf eaſe of Body, and conſolation of Mind from him; and they were not deceiv'd in their expectation.

He employs himſelf in ſuccouring the ſick.

So ſoon as he was ſet on ſhore, he went in ſearch of the ſick, and found employment enough amongſt them for the exerciſe of his Charity. Not a man of them, but deſir'd to confeſs to Father *Francis*; and to expire in his Arms; according to the popular opinion, that whoever dy'd in that manner, cou'd not fail of being ſav'd. He ran from Street to Street with his Companions, to gather up the poor, who lay languiſhing on the ground, for want of ſuccour. He carry'd them to the Hoſpitals, and to the Colledge of the Society, which on this occaſion he chang'd into an Hoſpital. And when both the Colledge and the Hoſpitals were full, he order'd Cabins to be built along the Shore, out of the remainders of rotten Veſſels, for Lodgings, and neceſſary uſes of thoſe diſtreſs'd Creatures. After which he procur'd them Food and Medicines, which he begg'd from the devouter ſort, and himſelf attended them both day and night. That which appear'd moſt wonderful, was, that though the ſick cou'd not be ſerv'd, nor

nor the dying assisted, nor the dead bury'd without taking the infection, and it was death to take it, yet *Xavier* and his Companions enjoy'd their perfect health in the midst of such dangerous employments. This indeed was wonderful, but there was also an undoubted miracle, which it pleas'd Almighty God to work by the Ministry of his Servant, on a young man, whom at that time he restor'd to life.

He raises a young man to life.

This young man, nam'd *Francis Ciavus*, the only Son of a devout Woman, who had long been under the conduct of *Xavier*, having put into his mouth, without thinking of it, a poison'd Arrow, such as are us'd in those Eastern parts, dy'd suddenly, so subtile, and so mortal was the venome. They were already burying him, when *Xavier* came by chance that way. He was so mov'd with the cries and lamentations of the Mother, that taking the dead by the hand, he reviv'd him with these words; Francis, *in the name of* Jesus Christ, *arise*. The youth thus rais'd, believ'd from that moment, that he was no more his own, and that he was oblig'd to consecrate that life to God, which was so miraculously restor'd: In effect, he did it, and out of acknowledgment to *Xavier*,

vier, took the Habit of the Society. When the Mortality was almoſt ceas'd, the Saint purſu'd his deſign of the Embaſſy to *China*, and treated with *Don Alvarez d'Atayda*, the Governour of *Malacca*, on whom the Viceroy had repos'd the truſt of ſo important an Affair. *Don Alvarez* had much approv'd this enterpriſe, when *Xavier* had firſt open'd it, at his return from *Japan*, and had even promis'd to favour it with all his power. But Envy and Intereſt are two paſſions, which ſtifle the moſt reaſonable thoughts, and make men forget their moſt ſolemn Proteſtations.

The Embaſſy of China *is croſs'd by the Governour of* Malacca.

The Governour had a grudging to *Pereyra*, who, the year before, had refus'd to lend him ten thouſand Crowns; and cou'd not endure, that a Merchant ſhou'd be ſent Ambaſſadour to the greateſt Monarch in the World. He ſaid, *That certainly that* Pereyra, *whom the Viceroy had impower'd by his Letters, was ſome Lord of the Court of* Portugal, *and not* James Pereyra, *who had been Domeſtick Servant to* Don Gonſalvo de Cotigno. But that which moſt diſturb'd him, was, that beſides the honour of ſuch an Embaſſy, the Merchant ſhou'd make ſo vaſt a profit of his Wares, which he wou'd ſell off at an exceſſive rate in *China*. The Governour

vernour said, *That in his own person, were to be consider'd the services of the Count his Father, and that those hundred thousand Crowns which wou'd be gain'd at least by* Pereyra, *were a more suitable reward for the Son of* Atayda, *than for the* Valet de Chambre *of* Cotigno. With such grating thoughts as these he sought occasions to break off the Voyage; yet he wou'd not declare himself at first; and the better to cover his design, or not to seem unthankful to Father *Xavier*, he fed him with fair promises. For the holy Man had procur'd him the command of Captain Major of of the Sea; and himself had brought him the provisions for that place: because when first the Father had open'd his purpose of going into *China*, *Atayda* seem'd to have espous'd the project with great affection, and ingag'd himself to make it succeed, in case the Ports and Navigations of the *Portugueses*, were once depending on him. To oblige him yet farther, the Saint had procur'd from the Viceroy, and brought along with him, certain extraordinary priviledges, which had not been compris'd in the provisions of the Command. And lastly, That he might wholly gain him, at his arrival, finding the Governour very sick, he attended him with great diligence, and made

made himself at once, both his Nurse and his Chaplain; watching by him all the night, and saying Mass for him in the morning. But all these Offices of friendship, wrought nothing on a heart, where Jealousy and Avarice were predominant.

Xavier endeavours all he can to gain the favour of the Governour, for the Embassy.

What care soever *Don Alvarez* took, to conceal his ill intentions, *Xavier* quickly discover'd them, and at the same time wrote to *Pereyra*, who was yet at *Sunda*, advising him to come without any Equipage, and to affect nothing of magnificence, that he might not farther exasperate an interessed and jealous Soul. But all the modesty of the Ambassadour cou'd not hinder the Governour from breaking out. At the first noise of his arrival, he sent Officers of Justice, and Souldiers to the Port, with Orders to make seisure on the Ship call'd *Santa Cruz*, to take away the Rudder, and give it into his hands. This was the first act of Jurisdiction, which was exercis'd by *Don Alvarez*, as Captain of the Sea; employing against *Xavier* himself, that Authority which had been procur'd him by *Xavier*, and pushing his ingratitude as far as it cou'd go. In the mean time, to cover his Passion with the pretext of publick good, according to the common practice

practice of men in power, he proteſted loudly, That the intereſts of the Crown had conſtrain'd him to act in this manner: That he had receiv'd information from his Spies, that the *Javans* were making preparations of War, to come upon *Malacca*, once again: That he cou'd not have too many Ships in readineſs, againſt ſuch formidable Enemies; and that the *Santa Cruz*, was of abſolute neceſſity to the Kings ſervice. This Fable, which was the product of his own Brains, was ſoon exploded by the arrival of ſome other *Portugueſe* Veſſels, who coming from the Iſles of *Java*, made Oath, that theſe *Barbarians* being ingag'd amongſt themſelves in Civil Wars, had no thoughts of any Forreign Conqueſt. *Don Alvarez* not being able any longer to ſupport the credit of his Tale, pull'd off the Mask, and ſtood upon no farther Ceremonies. *Xavier* perceiving that the love of lucre, was his governing Paſſion, made offers to him by *Pereyra*, of thirty thouſand Crowns in pure gift, but the deſire of ingroſſing all the gain, was the reaſon which prevail'd with *Atayda*, to refuſe it.

The Treaſurer, with the reſt of the Crown-Officers, being come to remonſtrate to him, that the Kings Orders were

were positive, not to stop the Navigation of those Merchants, who had pay'd the duties of the Port; he threaten'd them with his Cane, which he held up against them, and drove them out of his Chamber with great fury, saying, *That he was too old to be counsell'd, that as long as he continu'd Governour of* Malacca, *and Captain of the Seas*, James Pereyra *shou'd not go to* China, *either as Ambassadour or Merchant; and if Father* Xavier *was intoxicated with the zeal of converting Heathens, he might go to* Brazile, *or to the Kingdom of* Monomotapa.

Francis Pereyra, who was Auditour Royal, and who had great Credit in the Town, not being able either by his Intreaties, or his Arguments, to oblige *Don Alvarez* to restore the Rudder of the *Santa Cruz*, wou'd have forc'd it from him; but this was oppos'd by *Xavier*, who foresaw, that the Souldiers who kept the Rudder, wou'd defend it with the hazard of their lives; and that this Affair wou'd have ill Consequences.

Endeavours are us'd in vain, to get the Governours consent.

The way which was taken by the holy Man, was to send to the Governour, the Grand Vicar *John Suarez*, attended by the most considerable persons of the Town, to shew him the Letters of King

John

John the Third, which expreſly made out his intentions, That Father *Xavier* ſhou'd extend the Faith, as far as he was able, through all the Kingdoms of the *Eaſt*, and that the Governours ſhou'd favour him on all occaſions. *Suarez* read alſo to the Governour, the Letter of the Vice King *Don Alphonſo de Norogna*, in which he declar'd Criminal of State, whoſoever ſhou'd hinder, or oppoſe this particular Voyage of the Saint. That which ought to have reduc'd *Don Alvarez* to Reaſon, or at leaſt to have terrify'd him, ſerv'd only to make him more unreaſonable, and more audacious. He roſe from his Seat, with the action of a Mad-man, and ſtamping with his foot, ſent back the Grand Vicar, with this dutiful expreſſion: *The Kings Intereſt, you ſay, requires this to be perform'd; and I will not ſuffer it to be perform'd: Here I am, and will be Maſter.*

The Governour flies out into fury againſt the Father.

Theſe outrageous dealings of the Governour, were not confin'd to thoſe, who made theſe Remonſtrances to him from the Father; they extended even to the Saint himſelf; whom he look'd on, as the Author, and head of the Enterpriſe. 'Tis incredible, what injurious words he gave him, and how rudely he treated him, on ſeveral occaſions: Inſo-

much, that it was the common talk of *Malacca*, that this Perſecution might paſs for the Martyrdom of Father *Xavier*. The Servant of God reſented nothing which was done to his own perſon. He bleſs'd God continually, for giving him occaſions of ſuffering; but he was extreamly ſenſible of what Religion, and the progreſs of the Goſpel ſuffer'd, and was often ſeen to weep abundantly.

He ceas'd not for a moneth together to ſollicite the Governour: ſometimes beſeeching him by the wounds of a Crucify'd Saviour, ſometimes urging him with the fatal conſequences of a miſerable Eternity, and endeavouring to let him underſtand, what a crime it was to hinder the publication of the Goſpel; but theſe Divine Reaſons prevail'd as little with *Don Alvarez*, as the Humane had done formerly. This ſtrange obduracy, quite overwhelm'd the Father, when he ſaw that all theſe ways of mildneſs were unſucceſsful, and that the ſeaſon of Navigation paſs'd away; after he had well conſulted God upon it, he concluded, that it was time to try the laſt remedies. Ten years were now expir'd ſince his coming to the *Indies*, and hitherto no one perſon, excepting only the Biſhop of *Goa*, was made privy to his being the Apoſtolick

poſtolick Nuncio. He had kept this ſecret in profound ſilence, and had not once exercis'd his power. But now he thought himſelf oblig'd to own it, in a buſineſs of ſo great conſequence, and to ſtrike with the Thunders of the Church, if occaſion were, the Man who made open War againſt the Church.

The Father reſolves to excommunicate the Governour; and what he does in order to it.

Which notwithſtanding he wou'd not dart the Thunderbolt himſelf; but us'd the hand of the Grand Vicar; having ſent for him, he began with ſhewing him one of the Briefs of *Paul* the Third, which conſtituted him his Nuncio, in all the Kingdoms of the *Eaſt*. After this, he requeſted *Suarez* to ſhew this Brief to *Don Alvarez*, and to explain to him the Cenſures which were incurr'd by thoſe, who ſhou'd oppoſe the Popes Legats in matters of Religion, and to exhort him, by what was moſt holy in the World, to ſuffer the Embaſſy to proceed. In caſe of refuſal, to threaten him with Eccleſiaſtical puniſhments from the Vicar of *Jeſus Chriſt*, and to adjure him at the ſame time, by the death of the Saviour of Mankind, to take compaſſion on himſelf.

Xavier had always hop'd, that the Governour wou'd open his Eyes; and in that writing which he gave the Vicar to

ingage him in that nice Commission, there were these following words. *I cannot believe that Don* Alvarez *can be so harden'd, but that he will be mollify'd, when he shall know the Intentions and Orders of the Holy See.* He desir'd the Grand Vicar in the same Writing, to send that very Paper back to him, together with the answer of Don *Alvarez*, that both the one and the other might be an authentick evidence to the Bishop of *Goa*, that he had omitted nothing, for advancing the Embassy; and that if it succeeded not, the fault lay not at his door. *Suarez* proceeded with the Governour, according to all the directions which had been trac'd out to him by the Father. But nothing cou'd work upon *Alvarez*. He laught at the threatnings, and broke out into railing Language against the person of *Xavier*, saying loudly, that he was *an ambitious Hypocrite, and a friend of Publicans and Sinners.*

The Grand Vicar, excommunicates the Governour, in the Name of Xavier

The Grand Vicar not being able any longer to endure so outrageous and scandalous an impiety, at the length excommunicated the Governour, according to the agreement betwixt himself and Father *Xavier*. He also excommunicated all his People, who basely flatter'd the

passion

paſſion of their Maſter, and ſpoke inſolently of the Holy See. This excommunication ſignify'd little to a man, who had no Principles, either of Honour or of Religion. Without giving himſelf the leaſt diſquiet for the wrath of Heaven, or talk of men, he made himſelf Maſter of the Ship *Santa Cruz*, and plac'd in her a Captain, with 25 Mariners, all of them in his Intereſts, to go and trade at *Sancian*, where the *Portugueſes* had eſtabliſh'd a wealthy traffick. The ill ſucceſs of the negotiation, betwixt the Grand Vicar and the Governour, was very afflicting to Father *Xavier*, his heart was pierc'd with ſorrow, and he acknowledg'd to Father *Francis Perez*, that he never reſented any thing with greater grief. The deplorable condition of Don *Alvarez* in the ſight of God, the ruine of his friend *Pereyra*, the Embaſſy of *China* utterly deſtroy'd; all theſe made him ſigh from the bottom of his Soul; and ſo much the more, becauſe he imputed theſe ſo great misfortunes to himſelf: as he gave *Pereyra* to underſtand, who lay hidden at *Malacca*, and to whom he expreſs'd himſelf in writing, becauſe he knew not with what face to ſee him.

The Saint imputes the overthrow of the Embaſſy to his own ſins.

Since the greatneſs of my ſins, *ſays he*, have been the reaſon, why God Almighty wou'd not make uſe of us two, for the enterpriſe of *China*, 'tis upon my ſelf that I ought in conſcience to lay the fault. They are my offences, which have ruin'd your fortunes, and have caus'd you to loſe all your expences, for the Embaſſy of *China*. Yet God is my witneſs that I love him, and that I love you alſo. And I confeſs to you, that if my intentions had not been right, I ſhou'd be yet more afflicted than I am. The favour which I deſire of you, is that you wou'd not come to ſee me; for fear leſt the condition to which you are reduc'd, ſhou'd give me too much trouble; and that your ſorrow might be the occaſion of increaſing mine. In the mean time, I hope this diſgrace of yours may be of advantage to you; for I doubt not but the King will reward your zeal, as I have requeſted of him by my Letters. As for the Governour who has broken our Voyage, I have no farther communication with him; God forgive him, I pity him, and lament his condition; for he will ſoon be puniſh'd, and more ſeverely than he thinks.

In writing to the King of Portugal, *he makes no complaint of the Governour of* Malacca.

But though Father *Xavier* wrote very preſſing Letters to the King of *Portugal*,

in

in favour of *Pereyra*, he wrote nothing againſt Don *Alvarez*; and *Alvarez* himſelf was witneſs of it, having intercepted the Letters of the Father. In effect, he found not the leaſt expreſſion of complaint againſt him; at which he was wonderfully ſurpris'd. The man of God daily offer'd the Sacrifice of the Maſs for him, and ſhed many tears at the foot of the Altar, to the end he might obtain for him, the favour of a ſincere Repentance. He ſaid one day, he ſhou'd loſe at once, his Eſtate, his Honour, and his Life; and added, I beſeech God that he loſe not his Soul alſo.

For what remains, Though the door of *China* ſeem'd to be ſhut upon him, ſince all hopes of the Embaſſy were vaniſh'd, which had facilitated his entrance into that Kingdom, yet the Saint deſpair'd not of preaching the Goſpel to the *Chineſes*; and a thought came into his head, that if he cou'd get to an Iſle, which was neighbouring to *Canton*, he might from thence go privately over to the Continent. That if he were ſtop'd, and put in Priſon, he ſhou'd at leaſt preach to the Priſoners; that from the Priſons, the Chriſtian Doctrine might ſpread into the Towns, and poſſibly might reach the Court. That perhaps

alſo the great men of the Empire, and even the Emperour himſelf, might have the curioſity to ſee a man, who publiſh'd ſo new a Faith; and then he might gain an opportunity of declaring the whole Law of *Jeſus Chriſt*.

He takes up the deſign of going to the Iſle of Sancian, *and from thence into* China.

With theſe conſiderations, he took up the deſign, of embarquing on the *Santa Cruz*, which the Governour of *Malacca* was ſending out for *Sancian*. But ſeeing that the entry of *China* cou'd not be attempted, by that way which he had propos'd, without great hazard, he wou'd be the only Prieſt, who ſhou'd expoſe himſelf to thoſe dangers; and retaining with him, only one Brother of the Society, the *Chineſe*, *Antonio de Sainte Foy*, and another young *Indian*, he ſent *Balthazar Jago*, *Edward Silvia*, and *Peter Alcaceva* to ſeveral employments; the firſt to the Kingdom of *Bungo*, and the two others to *Amanguchi*.

During theſe paſſages, it happning that *John Beyro* came from the *Molucca's*, to deſire ſome more aſſiſtance, for the farther propagation of the Faith in thoſe Iſlands, *Xavier* receiv'd from him the comfortable news of the great ſpreading of Chriſtianity: and ſent him to *Barzæus*, with Orders that more Companions ſhou'd be joyn'd to him: and that

he

he ſhou'd be remanded thither with all expedition.

The *Santa Cruz*, being now upon the point of ſetting ſail, he retir'd into the *Church of our Lady of the Mount*, to recommend his Voyage to the protection of the Bleſſed Virgin. He continu'd his devotions 'till the evening; and had alſo paſs'd the night in prayer, if they had not come to give him notice that the Ship had already weigh'd Anchor.

He departs from Malacca *without ſeeing the Governour: and what he does in going out of the Town.*

The Grand Vicar, *John Suarez* who bore him company to the Ship, ask'd him by the way, if he had taken leave of the Governour? adding, that if he fail'd in that point of Ceremony, the weaker Chriſtians might be ſcandalis'd: that it wou'd be a proof of his reſentment, and an occaſion of publick murmur; the Saint, who was willing to ſhew by his example, how Excommunicated perſons ought to be treated, reply'd immediately, Don *Alvarez* ſhall never ſee me in this life: I expect him at the Judgment-Seat of God; where he will have a great account to anſwer. Having walk'd on a little farther, he ſtop'd at a Church door, which was near the Sea; and in a tranſport of Spirit, lifting up his eyes to Heaven, he pray'd aloud for the Salvation of the unhappy

Don

Don *Alvarez*. Then he proſtrated himſelf, and was ſilent for ſome time, praying from the bottom of his heart to God, with his face to the ground; ſoon after he roſe up, with a vehement action; which had ſomewhat of a holy diſdain in it; he took off his ſhooes, beat them one againſt another, and afterwards againſt a ſtone, ſaying, *that he wou'd not bear away the duſt of an accurſed place.* He then foretold with circumſtances at large, and more than formerly, the puniſhments which Heaven had prepar'd for the Governour of *Malacca*; and going on board, left the people who had follow'd him thus far, aſtoniſh'd at his Prophecies, and afflicted at his departure.

He embarques, and what happens afterwards

Immediately they ſet ſail; and there were in the Veſſel above five hundred perſons, counting in the Paſſengers and Servants. They were already forward on their Voyage, when the wind fell on the ſudden; and in a moment the waves were laid, and the face of the Ocean grew ſo ſmooth, that the *Santa Cruz* ſtood ſtill, and mov'd no more, than if ſhe had been at Anchor. During this becalming, which laſted fourteen days together, their water fail'd them; and ſome dy'd from the firſt want of it; they

they row'd on every ſide with their Chalop, to make diſcovery of ſome Coaſt, where they might find freſh water. Being far at Sea they cou'd diſcern nothing, but the Iſland of *Formoſa*, at leaſt they believ'd it ſo to be; they endeavour'd to gain the ſhoar, but in ſeven days time, notwithſtanding all their attempts, they cou'd not reach it.

In the mean time, the Ship was full of ſick people, who were burnt up with a deadly thirſt, and they had all periſh'd without hope of ſuccour, if one of them, reflecting, within himſelf, that Father *Xavier* had been always prevalent with God, had not hinted this notion to the reſt: whereupon all of them coming on their knees before him, beſought him, with more tears than words, to obtain from Heaven, either Wind or Water for them.

He changes the ſalt-water into freſh.

Xavier bad them addreſs themſelves to God in their own behalf: caus'd them to recite the Litany on their knees, at the foot of a large Crucifix, and then order'd them to retire, but to have confidence in *Jeſus Chriſt*. He himſelf withdrew alſo into a Chamber; from whence coming out ſome time after; he went down into the Chalop with a little Child, and having caus'd him to taſte of the Sea water,

water, ask'd him whether it were freſh, or ſalt? The Child anſwering that it was ſalt, he commanded him to taſte again, and the Child told him that it was freſh. Then the Father returning into the Ship, order'd them to fill all their Veſſels, but ſome amongſt them being eager to drink, found the water ſalt. The Saint made the ſign of the Croſs over the Veſſels, and at the ſame moment the water loſing its natural ſaltneſs, became ſo good, that they all proteſted, it was better than that of *Bangar*, of which the Sea-men make their ordinary proviſion, and which is eſteem'd the beſt Water in all the *Indies*.

This Miracle ſo ſtruck ſome *Saracen Arabs*, who were tranſporting their whole Families into *China*, that throwing themſelves at the feet of the Holy man, they acknowledg'd the God of the Chriſtians, and deſir'd Baptiſm. The faithful on their ſide, admir'd Father *Francis*, and all of them in a body, own'd the preſervation of their lives to him. But the Father told them, that it was to God, and not to ſuch a ſinner as he was, that they were oblig'd to pay their thanks. The greateſt part of the Mariners and Paſſengers, kept, out of devotion, ſome of this water, at the firſt as a teſtimony

teſtimony of the Miracle, afterwards as a Cœleſtial Remedy; for the water being carried to the *Indies*, cur'd great numbers of ſick people; and infuſing ſome ſmall quantity of it into any ſort of drink, was ſufficient to reſtore their health.

He reſtores to a Mahometan his Son, who was fallen into the Sea.

During the Navigation, a Child of five years old happen'd to fall into the Sea; the Veſſel, which had a fore-wind, purſuing its courſe. The Father of this Child was not to be comforted, and his grief ſo overwhelm'd him, that he kept in private for three days. He was a *Mahometan*, and the Miracle of the Water had not converted him. At length he appear'd in publick, but all in tears, and never ceaſing to lament the loſs of his only Son. *Xavier*, who knew nothing of this misfortune, ask'd him the reaſon of his ſorrow? Having learnt it, he ſtood recollected in himſelf a little time, and then ſaid, *Suppoſing that God ſhou'd reſtore your Son to you, wou'd you promiſe me to believe in* Jeſus Chriſt; *and to become a ſincere Chriſtian?* The Infidel promis'd him; and three days after this, before Sun riſing, they ſaw the Child upon the hatches The Child knew not what had become of him for thoſe ſix days, and only remember'd his falling into

into the Sea, not being able to give any account how he return'd into the Ship. His Father was ready to dye with joy, when he receiv'd him; and *Xavier* had no need of putting him in mind of his ingagement: he came of his own accord, accompany'd by his Wife, his Son, and his Servant; all of them were Baptis'd, and the Child was nam'd *Francis*.

Thoſe of the Veſſel, having been witneſſes of theſe two Miracles, ſpoke of them to the Inhabitants of an Iſle call'd *Cincheo*, by which they paſs'd; and which was a place of great traffick, full of Merchants from ſeveral parts. The deſire of ſeeing ſo admirable a man, caus'd about ſixty perſons, ſome *Ethiopians*, others *Indians*, all *Idolaters* or *Mahometans*, to come into the Ship: *Xavier* took the occaſion, and preach'd the Goſpel to them: withal, inſtructing them in the holy practices of Chriſtianity. He had no ſooner ended his exhortation, than they acknowledg'd *Jeſus Chriſt*, and receiv'd Baptiſm.

He appears of an extraordinary height, and much above his own ſtature.

While he was Chriſtning them, he appear'd of a Stature much higher than his own; inſomuch that thoſe who were upon the ſhoar near the Veſſel, believ'd he had been ſtanding on ſome bench; but ſeeing him coming and going, and always

always appearing of the ſame height, they thought there might poſſibly be ſome Miracle in the matter, and were deſirous to be ſatisfy'd concerning it: *Stephen Ventura* went into the Ship on purpoſe, and approaching Father *Xavier*, ſaw, that with his feet he touch'd the hatches, and yet his head was higher than the talleſt there, on whom he ſprinkled the Sacred Waters of Baptiſm. *Ventura* likewiſe obſerv'd, that after he had Baptis'd the Company, he return'd to his natural proportion.

He reaſſures the Captain of the Santa Cruz, *and the Mariners.*

From *Cincheo* the Ship purſu'd her Voyage towards *Sancian*, which is but ſix Leagues diſtant from the Continent, over againſt *Canton*, a Town of *China*. They had ſail'd far beyond *Canton*, and the Mariners believ'd they were ſtill on this ſide of it. *Xavier* endeavour'd to undeceive them, but they adher'd to their firſt opinion; and they had gone much further out of their way, if the Captain, upon the word of the Saint, had not ſtruck ſail, and caſt anchor, 'till the return of the Chalop, which he had ſent out to diſcover the neighbouring Coaſt. She was three days before ſhe came back, and all the Ships Company imagin'd that ſhe had been overtaken by ſome Hurrican; but *Xavier* aſſur'd them that

that ſhe ſhou'd ſuddenly return, with refreſhments ſent them by the *Portugueſes* of *Sancian*: and that alſo ſhe ſhou'd be follow'd by ſome Veſſels, which ſhou'd come to meet them on their way, and conduct them into the Port. All happen'd, as the Father had foretold, and the *Santa Cruz*, guided by the Veſſels of *Sancian*, arriv'd at that Iſland, twenty three days after her departure from *Malacca*.

He arrives at the Iſle of Sancian.

There are three Iſlands, ſo little diſtant from each other, that they appear but one; for which reaſon the *Chineſes* in their language call them *Samceu*: a word compos'd of *Sam*, which ſignifies three, and *Ceu*, which is to ſay, an Iſland. The chief of theſe Iſlands, which the *Portugueſes* have nam'd *Sancian*, has a convenient and ſafe Port, all Crown'd with Mountains, and forming a ſemicircle on that ſide, which looks towards *Macao*. It has few Inhabitants, who are Natives, almoſt no Proviſions, and is ſo barren of it ſelf, ſo uncultivated and ſo wild, that it ſeems rather a place of Baniſhment than of Commerce. The *Chineſes* had permitted the *Portugueſes* to trade thither, to buy their Commodities, and ſell their own to them, without breaking their fundamental Law, of ſuffering no ſtranger to ſet foot within their Country. So

that

that the *Portugueſes* durſt come no nearer the main Land, for fear of hazarding their lives, or at leaſt their liberty. Neither was it permitted them to build ſolid Houſes in the Iſle; they were only allow'd to ſet up ſlight Cabins, cover'd with Matts, and dreſs'd about with boughs of Trees, that they might not always be ſhut up within their Veſſels.

What paſſes betwixt Xavier *and* Veglio.

Amongſt theſe Merchants, there was one, who was very rich, and infinitely charitable; but of a gay humour, and pleaſant in Converſation, addicted to all pleaſure which decency permits, and loving not to deny himſelf any thing which will make life comfortable. For the reſt, moſt affectionate to Father *Xavier*; his name was *Peter Veglio*, the ſame *Veglio* who was with the Saint at *Japan*, and who return'd in his Company. *Xavier* being very deſirous of his Friends Salvation, exhorted him from time to time, to mortify his natural Inclinations; even ſometimes to chaſtiſe his Body, for the expiation of his Sins. *Veglio* underſtood not that Latin; whether he was too tender of his own perſon, or thought his Sins were not of a nature to deſerve ſuch ſeverities, he cou'd never find in his Heart to take up the Diſcipline; but inſtead of Macerations and Penances, he gave great

Alms, and Father *Francis* receiv'd from him, very large ſupplies, for the relief of ſuch as were in want. One day, the Father having need of a certain ſum of Money, to marry a young Orphan Virgin, who was poor and handſome, and conſequently in danger of being ruin'd, had recourſe to *Veglio*, according to his Cuſtom. He found him ingag'd in play with another Merchant; but the buſineſs being urgent, he forbore not to requeſt his Charity. *Veglio*, who lov'd to be merry, made as if he were angry with him, and anſwer'd thus: *Father* Francis, *when a man is loſing, he is in no condition of giving Alms; and for a wiſe man as you are, you have made a very groſs miſtake, in this unſeaſonable demand. 'Tis always in ſeaſon to do good*, reply'd *Xavier*, *and the beſt time for giving Money, is, when a man has it in his hand.* The Merchant, continuing in the ſame tone, and ſeeming to be diſpleas'd with the Fathers company, added, as it were to be rid of him, *Here, take the Key of my Cheſt, take all my Money if you will, and leave me, to play my Game in quiet.* In the Merchants Cheſt were thirty thouſand Taës, which amount to forty five thouſand Crowns of Gold. The Father took out three hundred Crowns, which were

were ſufficient to marry the Orphan Mayden. Some time afterward, *Veglio* counting over his Money, and finding the ſum was ſtill entire, believ'd the Father had not touch'd it, and reproach'd him with want of friendſhip for not making uſe of him; whereupon *Xavier* proteſted to him, that he had taken out three hundred Crowns. *I ſwear to you*, ſaid *Veglio*, *that not one of them is wanting: But God forgive you*, added he, *my meaning was to have parted the whole ſum betwixt us; and I expected, that of my forty five thouſand Crowns, you ſhou'd at leaſt have taken the one moity.*

He foretels to Veglio, *that he ſhall be adver-tis'd of the day of his death.*

Xavier finding that *Veglio* had ſpoken very ſincerely to him, and out of a pure principle of Charity, ſaid as a Man tranſported out of himſelf, by the Spirit of God; Peter, *the deſign you had, is a good work, before the Eyes of him, who weighs the motions and intentions of the Heart; he himſelf will recompence you for it, and that which you have not given, ſhall be one day reſtor'd to you an hundred-fold. In the mean time, I anſwer for him, that temporal goods ſhall be never wanting to you; and when you ſhall have misfortunes to put you backwards in the World, your Friends ſhall aſſiſt you with their Purſes. I farther declare to*

you, that you ſhall not die without being firſt advertis'd of the day of your death. After theſe predictions, *Veglio* was quite chang'd into another man, applying himſelf wholly to exerciſes of Piety; and in the condition of a Merchant, liv'd almoſt the life of a Religious. What had been foretold him, that he ſhould have warning of his death, came frequently into his remembrance; and he cou'd not hinder himſelf one day, from asking the Saint, at what time, and in what manner it ſhou'd be? The Saint told him, without pauſing, *When you ſhall find the taſte of your Wine bitter, then prepare your ſelf for death, and know that you have but one day more to live.*

The Prediction of the Saint is accompliſh'd in all its circumſtances.

The Merchant liv'd in Opulence and Splendour, even to an extream old age. He had ſeveral loſſes in his Trade, according to the chance of things which are depending on the Sea. But his Friends continually reliev'd him, in his neceſſities, and gave him wherewithal to ſet up again. At length being one day at a great Entertainment, and more gay than ever, having ask'd for Wine, he found the taſte of it was bitter. Immediately remembring the Prophecy of Father *Xavier*, he was ſeiz'd with an inward horrour; which begining from the Soul,

Soul, ſpread over his Body, as if death had been pronounc'd againſt him, or the Image of death preſented to his Eyes. Nevertheleſs, ſomewhat recovering his Spirits, for his farther ſatisfaction in the point, he deſir'd his fellow Gueſts at the Table, to taſte the Wine out of his Glaſs. All judg'd it to be excellent, beſides himſelf, who made divers tryals of it on his Palat. He call'd for other Wines, and another Glaſs; but always found the ſame bitterneſs. Then no longer doubting, but that his laſt hour was coming, after he had made an interiour Sacrifice of his life to God, he related to the Company that Prediction, which was now accompliſh'd; and aroſe from the Table, with the thoughts of a Chriſtian, who is diſpoſing himſelf for death. Having diſtributed his Goods betwixt his Children and the Poor, he went to ſee his Friends, and to give and take the laſt farewel: Notwithſtanding his great age he was in perfect health. It was thought he doted, and they endeavour'd to perſwade him out of his melancholly apprehenſions. But their Arguments prevail'd ſo little on his mind, that he gave orders for his own Funeral, and invited his Friends to do him the laſt kind Office, of accompanying his Corps to burial.

To content him, and to make themſelves merry at his folly, they attended him into the Church: In their preſence he receiv'd the *Viaticum*, and the *Extream Unction*, without being ſick; afterwards he laid himſelf upon the Beer, and caus'd them to ſing the Maſs for the Dead. The people gather'd in a crowd at the ſtrangeneſs of the report; ſome drawn by the novelty of the ſight, the reſt to be Eye-witneſſes how the Prediction of Father *Xavier* wou'd ſucceed. Maſs being ended, the Prieſt attended by his Inferiours, perform'd all the Ceremonies of the Church about the Grave, and at length, ſung the laſt words belonging to a Chriſtian burial, over the old man, who was alive, and bore his part in the Reſponſes. There now remaining no more to do; the Servant of *Veglio* coming to help his Maſter off the Beer, he found him dead. All the Aſſiſtants were witneſſes of the matter of fact, and every one went home full of admiration of Gods Mercy towards this Merchant, who had been ſo charitable; and bleſſing the Memory of the holy Apoſtle of the *Indies*.

This was not the only Prophetical Light, which *Xavier* had in the Iſle of *Sancian*. A Ship which went from *Macao* to *Japan*, appear'd in ſight of *Sancian*,

Sancian, to be overtaken by a dreadful Hurricane. The *Portugueſes*, who had great concernments in that Veſſel, being allarm'd at ſo inevitable a danger, came running for comfort to Father *Xavier*. But the Father aſſur'd them, they had no cauſe of fear; and that the Ship was ſafely arriv'd at her Port. They kept themſelves quiet, upon the aſſurance of his word; till finding that the Ship made no return, which was to ſtay at *Japan* but ſome few days, they gave her for loſt. *Xavier* reprov'd their want of Faith, and poſitively told them, that ſhe ſhou'd come back before the week were ended. In effect, ſhe return'd two days afterwards, laden with rich Merchandiſes, and proud of her eſcape from the fury of the Hurricane.

Other wonderful Iluminations.

At the ſame time *Xavier* was inſpir'd with the knowledge of the quarrel betwixt *Don Alvarez de Atayda*, Governour of *Malacca*, and *Don Bernard de Soſa*, who was newly arriv'd from the *Molucca's*; and told the Circumſtances of it to the *Portugueſes*, who having afterwards the particulars of it from ſome of *Malacca*, were aſtoniſh'd to find them the very ſame, which the Father had related.

He raiſes up a dead man, and drives the Tygers out of the Iſland.

This miraculous foreknowledge, was accompany'd by actions as ſurpriſing; and without ſpeaking of a dead Infant, which *Xavier* reſtor'd to life, but whoſe Reſurrection is without Circumſtances in the Acts of the Saints Canonization, he clear'd the Country of the Tygers, which laid it waſte. Theſe furious Beaſts came in Herds together out of the Forreſts, and devour'd not only the Children, but the Men alſo, whom they found ſcatter'd in the Fields, and out of diſtance from the Retrenchments which were made for their defence. One night the Servant of God went out to meet the Tygers, and when they came near him, threw holy Water upon them, commanding them to go back, and never after to return. The Commandment had its full effect, the whole Herd betook themſelves to flight, and from that time forward no Tygers were ever ſeen upon the Iſland.

Endeavours are us'd in vain, to diſſuade him from the Voyage of China.

The joy which the *Portugueſes* had conceiv'd, at the arrival of Father *Xavier*, was immediately changd to ſadneſs, when they underſtood that he had only taken *Sancian* in his way to *China*. They all endeavour'd to diſſuade him from it: and ſet before his Eyes, the rigorous Laws of that Government: That the Ports

Ports were narrowly obſerv'd, by vigilant and faithful Officers, who were neither to be circumvented, nor brib'd with Preſents. That the *Mandarins* were cruel to all ſtrangers; that the year before ſome *Portugueſe* Sea-men, being caſt by Tempeſt on the Coaſt of *Canton*, had been ſeverely whip'd, and afterwards inclos'd in dark Dungeons, where if they were not already dead, they were ſtill exercis'd with new puniſhments; that for himſelf, the leaſt he cou'd expect was perpetual impriſonment, which was not the buſineſs of an Apoſtle, who deſign'd to run from place to place, and propagate the Faith through all the *Eaſt*. Theſe Arguments made no impreſſion on the Saint: He had fortify'd his Reſolution with more potent Reaſons, and anſwer'd the Merchants in the ſame tenour in which he had written to Father *Francis Perez*, That he cou'd not diſtruſt the Divine Goodneſs, and that his diſtruſt wou'd be ſo much the more Criminal, becauſe the powerful inſpiration of the holy Spirit, puſh'd him forward to teach the *Chineſes* the Goſpel of the living God. *I am elected*, ſaid he, *for this great enterpriſe, by the ſpecial Grace of Heaven. If I ſhou'd demur on the execution, or be terrify'd with the hardſhips, and want courage to*

to attempt thoſe difficulties, wou'd it not be incomparably worſe, than all the Evils with which you threaten me? But, what can the Demons, and their Miniſters do againſt me? ſurely no more than what is permitted them by the Soveraign Lord of all the World. Add, that in giving up my ſelf in this manner, I ſhall obey my Lord Jeſus, *who declares in his Goſpel,* That whoſoever will ſave his life ſhall loſe it, and whoever will loſe it for my ſake, ſhall find it. *Our Saviour alſo ſays,* That he who having put his hand to the Plough, ſhall look behind him, is not fit for the Kingdom of Heaven. *The loſs of the Body, being then without compariſon leſs to be fear'd, than that of the Soul, according to the Principles of eternal Wiſdom, I am reſolv'd to ſacrifice a frail and miſerable life, for everlaſting happineſs. In fine, I have ſet up my reſt, I will undertake this Voyage, and nothing is capable of altering my reſolution. Let all the Powers of Hell break looſe upon me, I deſpiſe them, provided God be on my ſide; for if he be for us, who ſhall be againſt us?* The *Portugueſes* being of Opinion, that this fix'd intention of the Man of God, was partly grounded on his ignorance of the dangers, which he believ'd they magnify'd to him, beyond their natural proportion,

ſent

ſent ſome *Chineſe* Merchants, with whom they traded, to diſcourſe the buſineſs calmly with him; but the matter went otherwiſe than they had imagin'd. Thoſe *Chineſes*, to whom *Xavier* fail'd not to ſpeak of Chriſtianity, and who were men of underſtanding, adviſ'd him to the Voyage, inſtead of diſſwading him: they counſel'd him only to carry Books which contain'd the Chriſtian Doctrine; and added, that not long ſince, the Emperour had ſent ſome learned men into the neighbouring Kingdoms, to inform themſelves of ſuch Religions, as were different from the receiv'd opinions of the *Chineſes*. That they believ'd the Chriſtian Doctrine wou'd be well receiv'd at Court; and that it ſeem'd probable to them, that the novelty of ſo reaſonable a belief, wou'd make his way, who was the firſt bearer of it.

He takes his meaſures for the Voyage of China.

Xavier was overjoy'd to find a paſſage open'd for the Goſpel, to the moſt polite Nation of the World: and doubted not but that the Chriſtian Religion, coming to be compar'd by judicious men, with the other Opinions of the Eaſt, wou'd have the advantage. Being thus encourag'd to purſue his purpoſe, his firſt buſineſs was to provide himſelf of a good Interpreter. For *Antonio* the *Chineſe*, whom

whom he had brought from *Goa*, was wholly ignorant of the Language which is ſpoken at the Court, and had almoſt forgotten the common Idiome of the vulgar. He found out another *Chineſe*, who had a perfect knowledge of the Language of the *Mandarins*, and who cou'd alſo write excellently well, in which conſiſts the principal knowledge of *China*. For the reſt, he was a man well ſhap'd, of a good preſence, of great natural parts, of a pleaſing converſation, and which was above all, he ſeem'd entirely devoted to the Chriſtians; he promis'd all poſſible good Offices, whether he hop'd to make his fortune, by preſenting to the Emperour, one who publiſh'd a new Law, or that God had inſpir'd him with thoſe pious thoughts.

There was more difficulty in finding Sea-men, to tranſport the Father, for there was no leſs venture than that of life, for any one who undertook that buſineſs. But intereſt gives him courage to hazard all, who values money more than life it ſelf. A *Chineſe* Merchant, call'd *Capoceca*, offer'd himſelf to carry *Xavier* into the Province of *Canton*, provided he might be well pay'd: and ask'd the value of two hundred

* *Pardo's*

* *Pardo's* in Pepper. The *Chineſe* promis'd to take *Xavier* into his Barque by night, and to land him before day, on ſome part of the Coaſt, where no houſes vere in view; and if this way was thought uncertain, he engag'd to hide the Father in his own houſe; and four days after, to conduct him early in the morning to the Gates of *Canton.* But he wou'd have *Xavier* oblige himſelf alſo, on his ſide, to go immediately to the *Mandarin*, with the Letters which the Viceroy of the *Indies*, and the Biſhop of *Goa* had written to the Emperour, for the Father had ſtill reſerv'd by him thoſe Letters which related to the Embaſſy, though the deſign had been ruin'd by the Governour of *Malacca.* The *Chineſe* alſo exacted an Oath of ſecrecy from the Saint, that no torments, how ever cruel, ſhou'd bring him to confeſs, either the name or the houſe of him who had ſet him on ſhore.

* *A* Pardo *(ſays* Tavernier, *) is of the value of* 27 *Sous* French *Money; ten of which make about a ſhilling* Engliſh.

Xavier made as ſolemn an engagement as he cou'd deſire; not without knowledge of the hazard which he ran, as himſelf related to one of his deareſt friends. *I perceive*, ſaid he, *two dangers which are almoſt inevitable in this affair; on the one ſide, there is great cauſe of apprehenſion, leſt the Idolatrous Merchant having*

having receiv'd the price of my paſſage, ſhou'd throw me over-board, or leave me on ſome deſart Iſle; on the other ſide, leſt the Governour of Canton *ſhou'd diſcharge his fury upon me, and make me an example to all Strangers, by putting me to a cruel death, or condemning me to perpetual Impriſonment. But in caſe I follow the voice which calls me, and obey my Lord, I count my life and liberty at nothing.*

The Portugueſes *of* Sancian *traverſe the deſign of* Xavier.

When the Voyage of *China* was on theſe terms, and that all things ſeem'd to favour it, the *Portugueſes* of *Sancian* put an obſtacle in the way, of which *Xavier* had never thought. The appetite of gain, made them apprehend, leſt his Zeal ſhou'd bring them into trouble; and they ſaid to one another, that the *Mandarin* Governour of *Canton* wou'd certainly revenge on them the boldneſs of their Countreyman. That he wou'd Commiſſion his Officers to pillage their Ships, and confiſcate their effects, and that their lives were not in ſafety. In this general affrightment, which was not ill grounded, and which increas'd daily, the wealthier ſort addreſs'd themſelves to Father *Xavier*, and deſir'd him to take compaſſion on them, and on their Wives and Children, if he wou'd have no compaſſion on himſelf.

Xavier

Xavier who was no leſs careful for the intereſts of others, than he was negligent of his own, found an expedient to ſatisfy them. He ingag'd his word, that he wou'd not paſs over into *China*, 'till they had ended all their buſineſs, and were gone from *Sancian*. This gave opportunity to the *Chineſe* Merchant, with whom he had treated, to make a ſhort Voyage, under promiſe, notwithſtanding, to return at a time which was prefix'd. While theſe things were thus manag'd, the Father fell ſick of a violent Fever, which continu'd on him fifteen days. The *Portugueſes* took occaſion from thence to tell him, that Heaven had declar'd againſt the Voyage of *China*, but being recover'd, he follow'd his deſign with more warmth than ever; while the Merchants were lading their Ships, he entertain'd himſelf day and night, with the proſpect of Converting *China*; and all his pleaſure was to think, how happy he ſhou'd be, in diſpoſſeſſing the Devil of the largeſt Empire in the world. *If yet*, ſaid he, *it ſhall pleaſe Almighty God to employ ſo vile an Inſtrument as I am, in ſo glorious an undertaking.* Taken up with theſe and ſuch like meditations, he often took his walk along the ſhore, and turning his eyes towards that deſir'd Country,

He deferrs his Voyage, in conſideration of the Portugueſe *Merchants.*

Country, ſent out ardent ſighs. He ſaid ſometimes amongſt his friends, that his only wiſh, was to be ſet down at the Gates of *Canton*, and troubled not himſelf with what might happen afterwards: happy he, if he cou'd once declare the Son of God to the *Chineſes*, and more happy, if, for his ſake, he might ſuffer Martyrdom.

He writes divers Letters to Malacca, *and to* Goa.

In the mean time, all the *Portugueſe* Veſſels, excepting only the *Santa Cruz*, which had not yet her whole lading, ſet ſail from *Sancian*, for the *Indies*. *Xavier* gave many Letters to the Merchants, to be deliver'd both at *Malacca*, and at *Goa*. He writ to his friend *James Pereyra* in terms which were full of acknowledgement and charity. *Almighty God*, ſaid he in his Letter, *abundantly reward you, ſince I am not able of my ſelf to do it: at leaſt, while I continue in this world, I ſhall not fail to implore the Divine Goodneſs, to conferr on you, during your life, his holy grace, accompany'd with perfect health, and after your death Eternal Happineſs. But as I am perſwaded, that I cannot acquit my ſelf by theſe my Prayers, of the great obligements which I have to you, I beg all thoſe of our Society in the* Indies, *to deſire of God the ſame bleſſings in your behalf. For what remains, if I compaſs my*

my entrance into China, *and if the Gospel enter with me, 'tis to you, next to Almighty God, to whom both the* Chineses *and my self shall be owing for it. You shall have the merit of it, in the sight of God, and the glory in the sight of men. Thus, both the* Chineses, *who shall embrace the Faith, and those of our Society who shall go to* China, *shall be oblig'd, to offer without ceasing, their Vows to Heaven, in favour of you. God grant us both the happiness, once to meet in the Court of* China: *As for my self, I am of opinion if I get into that Kingdom, and that you come thither, you will either find me a Prisoner at* Canton, *or at* Pequin, *which is the Capital City of that Empire: and I beseech the Lord out of his infinite mercy, that we may be joyn'd together, either in the Kingdom of* China, *or at least in the Kingdom of Immortal Glory.*

He gives Orders to Father Francis Perez, *and to Father* Gaspar Barzæus.

He wrote, by the same conveyance, to Father *Francis Perez*, Superiour of *Malacca*. He commanded him, in vertue of holy obedience, to depart, with the soonest, out of that unhappy Town, and to conduct his inferiours to *Cochin*, where he establish'd him Rector of the Colledge, in the place of *Antonio Heredia*, whom he sent to *Goa*. Though Father *Xavier* deplor'd a-new, the wretched

condition of Don *Alvarez*, it hinder'd him not from enjoyning Father *Barzæus*, in his Letter to him, that he ſhou'd work the Biſhop, to ſend his Orders to the Grand Vicar of *Malacca*, therein declaring the Governour to be Excommunicated. And he took this way, not only becauſe harden'd and ſcandalous Offendours, ſuch as Don *Alvarez*, ought to incurr a publick diſhonour, by that means to induce them to a ſerious conſideration of their own eſtate, and that others might take warning by them; but alſo, that ſucceeding Governours might fear, by the example of his puniſhment, to ſet themſelves in oppoſition to any intended Voyage of the Miſſioners, who ſhou'd be ſent hereafter to the *Molucca's*, *Japan*, or any other places.

He deſir'd Father *Barzæus* in the ſame Letter, to receive few perſons into the Society; and to make an exact trial of thoſe whom he ſhou'd receive. For I fear, *ſaid he*, that many of them who have been admitted, and daily are admitted, were better out of our walls than within them.

You ought to deal with ſuch people, as you have ſeen me deal with many at *Goa*; and as I have lately treated my Companion, whom I have diſmiſs'd from the

the Society; not having found him proper for our buſineſs. He meant *Alvarez Pereyra*, whom he had brought with him from the *Indies*, and whom he ſent back from *Sancian*, with the *Portugueſe* Veſſels.

He foretels the unhappy death of a Merchant.

Amongſt thoſe Merchants, who went off from *Sancian*, there was one who made more haſte than any of the reſt; without giving notice of his departure to the Father, whom he had lodg'd in his Cabin, or without waiting for a *Chineſe* Veſſel, which he had bought at the Port of *Canton*. One morning while the Father was ſaying Maſs very early, this Merchant had put off from ſhore, and fled, with as much precipitation, as if the Iſland was ready to be ſwallow'd by the Sea. After Maſs was ended, he look'd round him, and not ſeeing him for whom he ſearch'd, What is become of my Hoſt? *ſaid he, with the looks and geſture of a man inſpir'd.* Being anſwer'd, that he was already in open Sea; what cou'd urge him, *continu'd he*, to ſo prompt a reſolution? why did he not expect the Ship which comes from *Canton*? and whither is he dragg'd by his unhappy deſtiny? That very evening the *Chineſe* Veſſel was ſeen to arrive: as for the fugitive Merchant, he was no

ſooner landed at *Malacca*, when going into a wood, to ſeek materials for the refitting of his Ship, he was ponyarded by Robbers.

He is reduc'd to an extream want of all neceſſaries.

All the *Portugueſe* Veſſels being gone, ſaving only that which belong'd to the Governour of *Malacca*, or rather of which the Governour had poſſeſs'd himſelf by violence, *Xavier* was reduc'd to ſo great a want of all neceſſaries, that he had ſcarcely wherewithal to ſuſtain Nature. 'Tis certainly a matter of amazement, that they whoſe lives he had preſerv'd, by changing the ſalt Sea-water into freſh, ſhou'd be ſo hard-hearted, as to abandon him to dye of hunger. Some have thought that Don *Alvarez* had given Orders, that all things ſhou'd be refus'd him; but I rather think, that Providence, wou'd try him, in the ſame manner, as ſometimes God is pleas'd to prove thoſe, whom he loves the beſt, and permitted that dereliction of him, for the entire perfection of the Saint.

The means fail him, for his paſſage into China.

That which moſt afflicted him, was, that the *Chineſe* Interpreter, who had made him ſuch advantageous offers, recall'd his word, either of himſelf, for fear of danger, or at the ſollicitation of thoſe, who were devoted to the Governour of *Malacca*. Yet the Father did not

not loſe his courage; he ſtill hop'd that God wou'd aſſiſt him ſome other way; and that at the worſt, *Antonio de Sainte Foy* might ſerve his turn for an Interpreter. But for the laſt load of his misfortunes, the Merchant who had ingag'd to land him on the Coaſt of *China*, return'd not at the time appointed, and he in vain expected him for many days.

He is ſtill in hope, and the expedient which he finds.

Deſpairing of any thing on that ſide, he ſtill maintain'd his reſolution; and another expedient ſeem'd to promiſe him ſucceſs. News was brought him, that the King of *Siam*, whoſe Dominions are almoſt bordering on *Malacca*; and who alſo was in league with *Portugal*, was preparing a magnificent Embaſſy to the Emperour of *China*, for the year following. Whereupon *Xavier* reſolv'd on returning to *Malacca* by the firſt opportunity, and to uſe his beſt endeavours, that he might accompany the Ambaſſadour of *Siam* to *China*.

He falls ſick again, and foreknows the day of his death.

But the Eternal Wiſdom, which ſometimes inſpires his Servants with great deſigns, does not always will the performance of them; though he wills that on their ſide nothing be omitted for the execution. God was pleas'd to deal with *Xavier*, as formerly he had dealt with *Moſes*, who dyed in view of that

very Land, whither he was commanded to conduct the *Iſraelites*. A Fever ſeiz'd on Father *Francis*, on the 20*th*. of *November*; and at the ſame time he was endu'd with a clear knowledge of the day and hour of his death: as he openly declar'd to the Pilot of the Veſſel, *Francis d'Aghiar*, who afterwards made an authentique depoſition of it, by ſolemn Oath.

From that moment, he perceiv'd in himſelf a ſtrange diſguſt of all earthly things, and thought on nothing but that Cœleſtial Country, whither God was calling him. Being much weaken'd by his Fever, he retir'd into the Veſſel, which was the common Hoſpital of the ſick, that there he might die in Poverty; and the Captain *Lewis Almeyda* receiv'd him, notwithſtanding all the Orders of his Maſter Don *Alvarez*. But the toſſing of the Ship, giving him an extraordinary head-ach, and hindring him from applying himſelf to God, as he deſir'd; the day enſuing he requeſted that he might be ſet on ſhore again. He was landed, and left upon the Sands, expos'd to the injury of the air, and the inclemency of the ſeaſon, eſpecially to the blaſts of a piercing North-wind, which then aroſe.

He

He had there dy'd without relief, had not a *Portugueſe*, more charitable than the reſt, whoſe name was *George Alvarez*, caus'd him to be carry'd into his Cabin; which yet was little different from the naked ſhore, as being open on every ſide.

The nature of his ſickneſs, and how he was inwardly diſpos'd.

The Indications of his diſeaſe, being an accute pain in his ſide, and a great oppreſſion, *Alvarez* was of opinion, that they ought to breathe a Vein; and the Father was conſenting to it, by a blind ſubmiſſion to the Judgment of his Hoſt, though he knew before hand, that all manner of Remedies were in vain. A Chirurgeon of the Ship, who was awkward at his work, and of ſmall experience in his Art, bled him ſo unluckily, that he hurt the Nerves, and the Patient fell immediately into ſwooning Convulſions. Yet they drew Blood from him a ſecond time; and that operation had all the ill accidents of the former. Beſides which, it was attended with a horrible nauſeouſneſs, inſomuch that he cou'd take no nouriſhment: at leaſt, the little which he took, conſiſted only of ſome few Almonds, which the Captain of the Veſſel ſent him out of Charity. The diſeaſe encreas'd hourly, and he grew weaker every day. But his Countenance

was ſtill ſerene, and his Soul enjoy'd a perpetual calmneſs. Sometimes he lifted up his Eyes to Heaven, and at other times fix'd them on his Crucifix, entertaining Divine Converſations with his God, and not without ſhedding abundant tears. He remain'd in this condition, till the twenty eighth of *November*, when the Fever mounted into his Head. During this *delirium*, he talk'd of nothing but of God, and of his paſſage into *China*, but in terms more tender and ardent than ever formerly.

He entertains himſelf with God in the extremity of his ſickneſs.

At length he loſt his Speech, and recover'd not the uſe of it, till three days afterwards: His ſtrength then left him all at once; ſo that it was expected every moment that he wou'd paſs away: Which notwithſtanding he once more recover'd, and having the free exerciſe both of his Reaſon and his Speech, he renew'd his Entertainments with his Saviour in an audible manner. Nothing was to be heard from him but devout Aſpirations, and ſhort Ejaculations of Prayer, but thoſe full of life and of affection. The Aſſiſtants underſtood not all he ſaid, becauſe he continually ſpoke in Latin: And *Antonio de Sainte Foy*, who never left him, has only reported, That the man of God made frequent Repetition

petition of these words, *Jesu, fili* David, *miserere mei?* and these also, which were so familiar to him, *O sanctissima Trinitas!* Besides which, invoking the blessed Virgin, he wou'd say, *Monstra te esse Matrem!* He pass'd two days without taking any food; and having order'd his Priestly Habits, and the other Church-stuff, which he us'd in saying Mass, to be carry'd aboard the Ship, together with those Books which he had compos'd for the instruction of the *Eastern* people, he dispos'd himself for his last hour, which was near approaching.

He denounces to a young Indian, *the unhappy death which was attending him.*

Besides *Antonio de Sainte Foy*, he had near his person a young *Indian*, whom he had brought with him from *Goa*. The Saint, dying as he was, cast his Eyes on the young man, and appear'd discompos'd in looking on him; afterwards with a compassionate regard, he twice pronounc'd these words, *Ah miserable man!* and afterwards shed tears. God, at that moment, was pleas'd to reveal to *Xavier*, the unhappy death of this young *Indian*, who five or six months afterwards, falling into most horrible debauches, was kill'd on the place, by the shot of an *Arquebuse*. So that the Spirit of Prophecy accompany'd the holy Man, even to his last breath.

At

The death of the Saint.

At last, on the second of *December*, which fell on *Friday*, having his Eyes all bath'd in tears, and fix'd with great tenderness of Soul, upon his Crucifix, he pronounc'd these words, *In te Domine speravi, non confundar in æternum*; and at the same instant, transported with Cœlestial joy, which appear'd upon his Countenance, he sweetly gave up the Ghost, towards two of the Clock in the afternoon: and in the year of God 1552.

His age, and person.

He was six and forty years of age, and had pass'd ten and a half of them in the *Indies*: His stature was somewhat above the middle size; his Constitution strong, his Air had a mixture of pleasingness and Majesty: He was fresh colour'd, had a large Forehead, a well proportion'd Nose; his Eyes were blew, but piercing and lively; his Hair and Beard of a dark Chesnut; his continual labours had made him gray betimes; and in the last year of his life, he was grizzled almost to whiteness. This without question gave occasion to his first Historians, to make him five and fifty years old, before the certain proofs of his age came at length to be discover'd.

Of the duties which were pay'd him immediately after his decease.

When it was known that Father *Francis* was expir'd, many of the Ship, and even the most devoted to the Gover-

nour,

nour, ran to the Cabin. They found the ſame freſh colour on his Face, as he had when living, and at the firſt ſight, cou'd hardly perſwade themſelves that he was dead. When they had look'd on him at a nearer diſtance, Piety began to be predominant over all their other thoughts: they kneel'd down by him, and kiſs'd his Hands with reverence, recommending themſelves to him, with tears in their Eyes, as nothing doubting but that his happy Soul, was perfectly enjoying God in Heaven.

They inter him without any Ceremony.

His Corps was not laid into the ground, till *Sunday* towards noon. His Funerals were made without any Ceremony: and beſides *Antonio de Sainte Foy*, *Francis d'Aghiar*, and two others, there were not any more Aſſiſtants. An Hiſtorian of the *Indies* has written, That the inſupportable coldneſs of that day, was the occaſion of it. But in all probability, the apprehenſion which the Ships Company had of drawing on themſelves the diſpleaſure of the Governour, *Don Alvarez*, had at leaſt as great a ſhare in it, as the ſharpneſs of the ſeaſon. They took off his Caſſock, which was all in tatters; and the four, who had pay'd him thoſe laſt duties, divided it amongſt them, out of devotion; after which they

array'd

array'd him, in his Sacerdotal Habits.

George Alvarez took upon himſelf the care of beſtowing the Body in a large Cheſt, made after the *Chineſe* faſhion; he caus'd this Cheſt to be fill'd up with unſlak'd Lime; to the end that the Fleſh being ſoon conſum'd, they might carry the Bones in the Veſſel, which within ſome few months was to return to *India.*

At the point of the Haven, there was a little ſpot of riſing ground, and at the foot of this Hillock, a ſmall piece of Meadow, where the *Portugueſes* had ſet up a Croſs. Near that Croſs they interr'd the Saint; they caſt up two heaps of Stones, the one at his Head, the other at his Feet; as a mark of the place where he was buried.

The miraculous Crucifix in the Chappel of the Caſtle of Xavier.

In the mean ſeaſon, God made manifeſt the holineſs of his Servant in the Kingdom of *Navarre*, by a miraculous accident; or rather by the ceaſing of a Miracle. In a little Chappel, at the Caſtle of *Xavier*, there was an ancient Crucifix made of Plaiſter, of about the ſtature of a Man. In the laſt year of the Fathers life, this Crucifix was ſeen to ſweat Blood in great abundance every *Friday*, but after *Xavier* was dead, the ſweating ceas'd. The Crucifix is to be

ſeen

ſeen even at this day, at the ſame place, with the Blood congeal'd along the Arms and Thighs to the Hands and Sides. They who have beheld it, have been inform'd by the Inhabitants of the Neighbourhood, that ſome perſons of that Country having taken away ſome of the flakes of that clotted Blood, the Biſhop of *Pampeluna*, had forbidden any one from henceforward, to diminiſh any part of it, under pain of Excommunication. They alſo learnt, that it had been obſerv'd, according to the news which came from the *Indies*, that at the ſame time, when *Xavier* labour'd extraordinarily, or that he was in ſome great danger, this Crucifix diſtill'd Blood on every ſide; as if then, when the Apoſtle was actually ſuffering for *Jeſus Chriſt*, *Jeſus Chriſt* was ſuffering for him, notwithſtanding that he is wholly impaſſible. The Ship, which was at the Port of *Sancian*, being at the point of ſetting Sail for the *Indies*, *Anthony de Sainte Foy*, and *George Alvarez* deſir'd the Captain *Luys Almeyda*, not to leave upon the Iſle the Remainders of Father *Francis*.

He is diſinterr'd, and his Body is found without the leaſt corruption.

One of the Servants of *Almeyda* open'd the Coffin, by the order of his Maſter, on the ſeventeenth of *February*, 1553. to ſee if the Fleſh were totally conſum'd, ſo that

that the Bones might be gather'd together; but having taken the Lime from off the Face, they found it ruddy and freſh colour'd, like that of a man, who is in a ſweet repoſe. His Curioſity led him farther to view the Body, he found it in like manner whole, and the natural moiſture uncorrupted. But that he might entirely ſatisfy all doubts and ſcruples, he cut a little of the Fleſh on the right Thigh, near the Knee, and beheld the Blood running from it. Whereupon he made haſte to advertiſe the Captain of what he was an Eye-witneſs; and carry'd with him a little piece of Fleſh, which he had cut off, and which was about a Fingers length. All the company ran immediately to the place of burial, and having made an exact obſervation of the Body, found it to be all entire, and without any putrefaction. The Sacerdotal Habits, with which he had been veſted after his deceaſe, were no ways endammag'd by the Lime. And what was moſt amazing to them all, was that the holy Corps, exhal'd an Odour ſo delightful, and ſo fragrant, that by the relation of many there preſent, the moſt exquiſite Perfumes came nothing near it, and the ſcent was judg'd to be Cœleſtial.

Then

Then thoſe very people, who baſely to comply with the brutality of *Alvarez*, had miſus'd Father *Xavier* in his life, after his deceaſe did honours to him, and many of them ask'd his pardon with weeping Eyes, that they had forſaken him ſo unworthily in his ſickneſs. Some amongſt them exclaim'd openly againſt *Alvarez*, without fearing the Conſequence; and there was one who ſaid aloud, what was ſaid afterwards by the Viceroy of the *Indies*, *Don Alphonſo de Norogna*, *That* Alvarez de Atayda, *had been the death of Father* Francis, *both by his perſecutions at* Malacca, *and by the cruelties of his Servants at* Sancian. With theſe pious Meditations, having laid the unſlak'd Lime once more upon the Face and Body, the ſacred Remains were carry'd into the Ship, and not long after they ſet ſail, eſteeming themſelves happy, to bear along with them, ſo rich a treaſure to the *Indies*.

The body of the Saint is put on Ship-board, to be tranſported into India.

They arriv'd at *Malacca*, *March* the twenty ſecond, without meeting in their paſſage any of thoſe dreadful Whirl-winds, which infeſt thoſe Seas; as if the preſence of thoſe holy Corps, was endu'd with Vertue to diſpel them. Before they had gain'd the Port, they ſent in their Chalop to give them notice in the Town of the

How the Body is receiv'd at Malacca.

the Preſent which they were about to make them; though none of the Society were in *Malacca*, and that the Plague was there violently raging, yet the whole Nobility, and all the Body of the Clergy, came with *James Pereyra* to the Shore, to receive the bleſſed Body, each with a waxen Taper in his hand, and carry'd it in Ceremony to the Church of *our Lady of the Mount*, follow'd by a crow'd of Chriſtians, Mahometans, and Idolaters, who on this occaſion, ſeem'd all to be join'd in the ſame Religion.

The puniſhment of the Governour of Malacca.

Don Alvarez was the only perſon who was wanting in his Reverence to the Saint: He was then actually at play in his Palace, while the Proceſſion was paſſing by; and, at the noiſe of the people, putting his head out at the Window, he miſcall'd the publick Devotion, by the names of *Silline ſs* and *Foppery*: after which he ſet him again to gaming. But his impiety did not long remain unpuniſh'd, and the Predictions of the man of God, made haſte to juſtify their truth.

The Viceroy of the *Indies*, upon the Complaints which were brought againſt *Don Alvarez* for his tyrannical proceedings, depriv'd him of the Government of *Malacca*, and cauſing him to be brought to *Goa*, as a Priſoner of State, ſent him to

to *Portugal*, under a ſufficient guard. There all his Goods were confiſcated to the Kings Exchequer; and for himſelf, he was condemn'd to perpetual Impriſonment. Before his departure from the *Indies*, he had gotten an obſcene diſeaſe, which increas'd to that degree in *Europe*, that he dy'd of it at laſt in a ſhameful manner; no Remedy availing to his cure: The ſtench of his polluted Body, having firſt made him inſupportable to all the World. As for *Pereyra*, who had ſacrific'd his whole Eſtate, for the benefit of Souls, and propagation of the Faith, though the Governour had ſo unjuſtly made a ſeiſure of his Fortunes, yet King *John* the Third, reſtor'd him all with Intereſt, and heap'd his Royal Favours on him, in ſucceeding years, according to the Prediction of the Father.

The Town of Malacca *is freed from the Peſtilence at the arrival of the holy Body.*

But the Devotion of the people fail'd not of an immediate reward. The Peſtilence, which for ſome weeks had laid waſte the Town, as the Saint had foretold, not long before his death, in his Letter to Father *Francis Perez*, on the ſudden ceas'd; inſomuch, that no infection was from thence forward caught; and they who had been infected, were cur'd, without taking any remedy. Beſides this contagious diſeaſe, the Famine

rag'd to that degree, that multitudes of people daily dy'd of hunger. This ſecond Judgment was likewiſe diverted at the ſame time: for together with the Veſſel, which bore the ſacred Body, there came in a Fleet of Ships, which were laden with all manner of proviſions, to ſupply the neceſſities of the Town.

In what manner the Body of the Saint is treated in Malacca.

Theſe ſo conſiderable favours, ought to have oblig'd the Inhabitants, to have honour'd the Body of their Benefactour, with a Sepulcher which was worthy of him. In the mean time, whether the fear of their Governour with-held them, or that God permitted it for the greater glory of his Servant, having taken the Body out of the Cheſt, they buried it without the Church, where the common ſort of people were interr'd; and which was yet more ſhameful, they made the Grave too ſcanty; ſo that cruſhing the Body to give it entrance, they broke it ſomewhere about the Shoulders; and there guſh'd out Blood, which diffus'd a moſt fragrant Odour. And farther, to carry their civility, and diſcretion to the higheſt point, they trampled ſo hard upon the Earth, which cover'd the bleſſed Corps, that they bruis'd it in many parts; as if it had been the deſtiny of that holy Man,

Man, to be tormented by the people of *Malacca*, both during his life, and after his deceaſe. The ſacred Corps remain'd thus without honour, till the month of *Auguſt*, when Father *John Beyra* came from *Goa*, in his return to the *Molucca's*, with two Companions whom *Gaſpar Barzæus*, the Vice Provincial had given him, purſuant to the Orders of Father *Xavier*. This man having always had a tender affection for the Saint, was moſt ſenſibly afflicted for his death; and cou'd not think of continuing his Voyage to the *Molucca's*, till he had look'd upon the Body, of which ſo many wonders were related. Opening himſelf on that Subject to *James Pereyra*, and two or three other Friends of the dead Apoſtle, they took up his Body privately one night. The Corps was found entire, freſh, and ſtill exhaling a ſweet Odour: neither had the dampneſs of the ground after five months burial, made the leaſt alteration in him: They found even the Linnen which was over his Face, tinctur'd with Vermillion Blood.

They conſider of tranſporting the holy Corps to Goa.

This ſurpriſing ſight, ſo wrought upon their minds, that they thought it their duty, not to lay it again into the ground; but rather to contrive the means of tranſporting it to *Goa*. *Pereyra*

order'd a Coffin to be made, of a precious wood, and after they had garnish'd it with rich *China* Damask, they put the Corps into it, wrapping it in Cloath of Gold, with a Pillow of Brocard underneath the head. The Coffin was afterwards bestow'd in a proper place, known only to the devoted friends of Father *Xavier*: and it pleas'd the Almighty to declare by a visible Miracle, that their Zeal was acceptable to him. For a Waxen Taper, which they had lighted up before the Coffin, and which naturally must have burnt out, within ten hours, lasted eighteen days entire, burning day and night: and it was observ'd that the droppings of the Wax, weigh'd more than the Taper it self at the beginning.

In the mean time an occasion offer'd, for the Voyage of the *Molucca's*; while they were waiting for an opportunity of passing to *Goa*. *Beyra*, therefore put to Sea, more inflam'd than ever with the Zeal of Souls; and fill'd with a double portion of an Apostolick Spirit, which the sight of the Saint had inspir'd into him. But, of the two Companions, which had been assign'd for the Mission of the *Molucca's*, he left one behind him at *Malacca*, to be a Guardian

dian of that holy treaſure, and this was *Emanuel Pavora*. *Peter de Alcaceva*, at the ſame time return'd from *Japan*, whither he had been ſent from *Goa*, for the affairs of that new Chriſtianity. And both of them, not long after, carried the holy Corps along with them, in the Veſſel of *Lopez de Norogna*.

The Body is put into a craz'd old Ship, and what happens to it in the paſſage.

The Ship was ſo old and worn, and out of all repair, that none durſt venture to embark upon her. But when once it was divulg'd, that it was to carry the Corps of Father *Francis*, every one made haſte to get a corner in her: not doubting but there they might be ſafe. And the Paſſengers had no cauſe to repent them of their confidence: for, in effect, God deliver'd them, more than once, miraculouſly from Shipwrack.

A furious tempeſt, almoſt at their firſt ſetting out, caſt them upon banks of Sand, and the Keel ſtruck ſo far into it, that they cou'd not get her off, when againſt all humane appearances, the wind coming about, and blowing full in their faces, diſingag'd the Veſſel; and that it might manifeſtly appear to be the hand of God, the blaſt ceas'd that very moment, when the Keel was loſen'd from the Sands.

Not long after, at the entry into the Gulph of *Ceylan*, they ſtruck impetuouſly againſt ſome hidden Shelves, the Rudder flying off, with the fury of the ſtroke, the Keel ſtuck faſt within the Rock; and it was a Miracle that the Veſſel, being ſo crazy, did not ſplit aſunder. The Mariners did that on this occaſion, which is commonly put in practice, in extremity of danger. They cut the Maſts with their hatchets, but that being of no effect, they were going to throw all their lading over-board, to eaſe the Ship; but the fury of the waves, which beat upon her on every ſide, and outrageouſly toſs'd her, ſuffer'd them not to perform what they deſir'd. Then they had their laſt recourſe to the interceſſion of that Saint, whoſe Corps they carried. Having drawn it out of the Pilots Cabin, they fell on their knees about it with lighted Flambeaux; and, as if Father *Xavier* had been yet living, and that he had beheld, and heard them, they begg'd ſuccour of him, from that imminent deſtruction.

Their Prayer was ſcarcely ended, when they heard a rumbling noiſe from underneath the Veſſel; and at the ſame time, perceiv'd her following her courſe in open Sea: from whence they concluded,

ded, that the Rock was cleft in pieces, and had left a free paſſage for the Ship.

How the Body is receiv'd at Cochin, *and the Miracle which is wrought at* Baticula.

They purſu'd their Voyage chearfully, and turning towards the Cape of *Comorine*, landed at *Cochin*. The whole City came to pay their laſt duty to their Inſtructour, and beloved Father. And 'tis incredible what demonſtrations of piety the people gave. From *Cochin* they ſet ſail for *Baticula*. The Wife of *Antonio Rodriguez*, one of the Kings Officers, who had long been ſick, was in hope to recover, if ſhe cou'd ſee Father *Francis*. She caus'd her ſelf to be carried to the Ship, and at the ſight of the dead Saint, was reſtor'd to her health at the ſame moment. Not ſatisfy'd with this, ſhe was deſirous to have a little piece of the Cope, with which the Father was habited: and 'tis wonderful what Cures ſhe effected by that precious Relique.

The Ship being now within twenty Leagues of *Goa*, and being unable to make any farther way, becauſe of the contrary winds, the Captain went into the Chalop, with ſome of his people, and got to the Town, by the help of Oars, that himſelf might have the honour of bearing the firſt news to the Viceroy,

and the Fathers of the Society, that the bleſſed Corps was coming to them. Father *Gaſpar Barzæus* was already dead, and Father *Melchior Nugnez* declar'd his Succeſſour in his two Offices, of Rectour of the Colledge, and Vice Provincial of the *Indies*, in vertue of the Letter which Father *Xavier* had left ſeal'd behind him, when he went for *China*, and which was open'd after the death of *Gaſpar*, according to the Orders of *Xavier* himſelf.

They come from Goa to meet the Corps.

The Viceroy immediately order'd a light Galley for *Nugnez*, upon which, he and three others of the Society imbarking, together with four young men of the Seminary, they ſet ſail towards the Veſſel, to bear off the Body of the Saint. They receiv'd it with the honourable diſcharge of all the Cannon, not only from the Ship of *Lopez*, but from ſix other Veſſels which were in Company, and which had been wind-bound towards *Baticula*. On the fifteenth of *March*, in the year 1554, the Galley landed at *Rebendar*, which is within half a league of *Goa*: ſhe remain'd there the reſt of that day, and all the night; while they were making preparations in the Town, for the ſolemn reception of the holy Apoſtle of

the

the *Indies*. The next morning, which was *Friday* in paſſion week, ſix Barks were ſeen to come, which were all illuminated with lighted Torches, and pompouſly adorn'd; wherein was the flower of the *Portugueſe* Nobility. Twelve other Barks attended them, with three hundred of the principal Inhabitants, each of them holding a Taper in his hand: and in every of theſe Barks, there was Inſtrumental muſick of all ſorts, and choirs of Voices, which made an admirable harmony. The whole ſquadron was drawn up into two wings, to accompany the Galley, which row'd betwixt them. The Body of the Saint was cover'd with Cloath of Gold, which was the preſent of *Pereyra*, and was plac'd upon the Stern, under a noble Canopy, with lighted Flambeaux, and rich Streamers waving on both ſides of it.

In this equipage, they row'd towards *Goa*, but very ſoftly, and in admirable order. All the Town was gather'd on the ſhore, in impatient expectation of their loving and good Father. When they perceiv'd the Veſſel from afar, there was nothing to be heard but cries of joy, nothing to be ſeen but tears of devotion. Some more impatient than the reſt, threw themſelves into the Sea, and ſwimming

ſwimming up to the Gally, accompany'd it to the ſhore, in the ſame poſture.

How the Corps of the Saint is receiv'd at Goa

The Viceroy was there waiting for it, attended by his Guards, the remaining part of the Nobility, the Council Royal, and the Magiſtrates, all in mourning. At the time when the holy Corps was landing, a Company of young men, conſecrated to the ſervice of the Altars, ſung the *Benedictus Dominus Deus Iſrael.* In the mean while, they order'd the Ceremony of the Proceſſion after this enſuing manner.

Ninety Children went foremoſt, in long white Robes, with Chaplets of Flowers on their heads, and each of them holding in his hand an Olive-Branch. The Brotherhood of *Mercy* follow'd them, with a magnificent Standard. The Clergy ſucceeded to the Brotherhood, and walk'd immediately before the Corps, which was carried by the Fathers of the Society. The Viceroy with his Court, clos'd up the Ceremony, which was follow'd by an innumerable multitude of people. All the Streets were hung with Tapiſtry; and when the bleſſed Corps appear'd, Flowers were thrown upon it from all the windows, and from the tops of Houſes.

But

But nothing render'd the pomp more famous, than the Miracles which at that time were wrought: For there ſeem'd to breath out from this holy body, a ſaving vertue, together with a Cœleſtial Odour. Many ſick perſons, who had caus'd themſelves to be carried out into the Streets, were cur'd with only ſeeing it: and even ſome, who were not able to leave their Beds, recover'd their health with the bare invocation of his name. *Jane Pereyra* was of this number; after a ſickneſs of three Months, being almoſt reduc'd to a deſpair of life, ſhe had no ſooner implor'd the aſſiſtance of the Saint, but ſhe found her ſelf in a perfect State of health.

The Miracles which are wrought, during the Proceſſion.

Another young Maiden, who was juſt at the point of death, and held the Conſecrated Taper in her hand, having been recommended by her Mother to the patronage of the Saint, came ſuddenly to her ſelf, and roſe up well recover'd, while the Proceſſion was paſſing by the houſe.

After many turns and windings, at laſt they proceeded to the Colledge of St. *Paul*; and there ſet down the Coffin, in the great Chappel of the Church. A retrenchment had been made before the Chappel, to keep off the Crowd; but it

The Body is plac'd in the Church of Saint Paul.

it was immediately broken down, notwithstanding the oppoſition of the Guards, which were plac'd on purpoſe to defend it. To appeaſe the tumult, they were forc'd to ſhew the Saint, three times ſucceſſively, and to hold him upright, that he might more eaſily be ſeen by the longing multitude. It was alſo thought convenient to leave the Body expos'd to view, for three days together, for the comfort of the Inhabitants, who were never weary with gazing on it; and who in gazing were pierc'd with a ſenſible devotion.

New Miracles are wrought in preſence of the Body.

New Miracles were wrought in preſence of the holy Body. The Blind receiv'd their ſight, thoſe who were taken with the Palſey, recover'd the uſe of their Limbs, and the Lepers became clean as Babes. At the ſight of theſe miraculous Cures, the people publiſh'd aloud, all thoſe wonderful operations which they knew to have been perform'd by Father *Xavier*. And his old Companion *John Deyro*, at that time a Religious of the Order of St. *Francis*, related, with tears of tenderneſs and devotion, what the Saint had Prophecy'd of him, which was now accompliſh'd. In the mean time, on that very day which was *Friday*, the Canons of the Cathedral,

Cathedral, ſolemnly ſung *the high Maſs of the Croſs.* The day following, the Religious of St. *Francis*, whom the man of God had always honour'd, and tenderly affected, came to ſing *the Maſs of the Bleſſed Virgin*, in the Church of the Society.

When in this manner, the publick devotion had been accompliſh'd, on *Sunday* night, the Coffin was plac'd on an eminence near the high Altar, on the Goſpel ſide.

In this place I ought not to omit, that the Veſſel which had born this Sacred Pledge to *Goa*, ſplit aſunder of it ſelf, and ſunk to the bottom, ſo ſoon as the Merchandiſes were unladed, and all the Paſſengers were come ſafe on ſhoar: which was nothing leſs than a publick declaration of Almighty God, that he had miraculouſly preſerv'd her in favour of that holy treaſure; and that a Ship which had been employ'd on ſo pious an occaſion, was never to be us'd on any ſecular account.

The informations of the Saints life are gather'd in the Indies.

As ſoon as it was known in *Europe*, that Father *Xavier* was dead, they began to ſpeak of his Canonization. And on this account, *Don John* the Third, King of *Portugal*, gave Orders to the Viceroy of the *Indies*, *Don Francis Barreto*,

reto, to make a verbal proceſs of the Life, and Miracles of the Man of God. This was executed at *Goa*, at *Cochin*, at the Coaſt of *Fiſhery*, at *Malacca*, at the *Molucca's*, and other parts: And men of probity, who were alſo diſcerning and able perſons, were ſent upon the places, heard the Witneſſes, and examin'd the matters of fact, with all poſſible exactneſs.

The people invoke him, and venerate his Images.

'Tis to be acknowledg'd, that the people took it in evil part, that theſe informations were made; being fully ſatisfy'd of the holineſs of the Saint, and not being able to endure, that it ſhou'd be doubted in the leaſt: In like manner, neither wou'd they ſtay, till all the Eccleſiaſtical proceedings were wholly ended, nor till the holy See had firſt ſpoken of rendring him the worſhip due to Saints; they invok'd him already in their neceſſities, and particularly in all ſorts of dangers. Some of them plac'd his Picture in their Oratories; and even the Archbiſhop of *Goa*, *Don Chriſtopher de Lisbonne*, (for the Epiſcopal See had been erected into an Arch-biſhoprick) the Archbiſhop, I ſay, wore on his Breaſt, an Image of *Xavier* in little, which he often kiſs'd with a reverent Affection, and his Devotion was not without Reward;

ward; for having been cruelly tormented with the Stone, for a Month together, he was freed immediately from it, and felt not any farther pains.

They build Churches in honour to him, in divers parts of the East.

It also happen'd, that in many places of the *Indies*, the new Converts built Churches in honour of Father *Francis*, through a precipitate and indiscreet Devotion, which their good meaning and their zeal are only capable of excusing. Amongst those Churches, there was one much celebrated, on the Coast of *Travancor*. The *Saracens* having demolish'd it, together with eleven other ancient Structures of Piety, the Christians, who by reason of their poverty, were not able to rebuild them all, restor'd only this one Church, which was dearer to them than any of the rest.

For what remains, in what place soever any Churches were dedicated to the Father, there never fail'd a wonderful concourse of people, to honour the Memory of the holy Man; and according to the relation of *Francis Nugnez*, Vicar of *Coulan*, they were oblig'd to sink a Well for the relief of poor Pilgrims near the Church, which was built in honour of him at that Town. *Nugnez* also reports, *That those which had been consecrated to the Apostles, and other Saints, in a manner lost their*

their Titles, when once the Image of St. Xavier *was there expos'd: and that the people turning all their Devotion towards him, were wont to call them* the Churches of Father *Francis.*

The praiſes which are given him by Infidels, and the honour they perform to him.

But what was moſt to be admir'd, even the profeſt Enemies of *Jeſus Chriſt*, pay'd him reverence after his deceaſe, as well as during his life; calling him, *the Man of Prodigies, the Friend of Heaven, the Maſter of Nature, and the God of the World.* Some of them undertook long Voyages, and came to *Goa* expreſly to behold his Body exempted from Corruption, and which, only excepting motion, had all the appearances of life. There were amongſt the *Gentiles*, who ſpoke of raiſing Altars to him; and ſome people of the Sect of *Mahomet*, did, in effect, dedicate a *Moſque* to him, on the Weſtern Coaſt of *Comorine.* The King of *Travancor*, though a *Mahometan*, built a magnificent Temple to him; and the Infidels had ſo great a veneration for that place, where the Great Father was ador'd, that they durſt not ſpet upon the ground, if we may believe the Teſtimony of thoſe, who were Natives of the Country.

The Pagans had a Cuſtom, that in confirmation of a Truth, they wou'd hold a red hot Iron in their Hands, with other

other Superſtitions of the like nature: but after that Father *Francis*, came to be held in ſo great veneration through the *Indies*, they ſwore ſolemnly by his name; and ſuch an Oath, was generally receiv'd for the higheſt atteſtation of a truth. Neither did any of them forſwear themſelves unpuniſh'd after ſuch an Oath. And God authoris'd by many proofs, this religious practice, even by manifeſt prodigies. Behold a terrible example of it: An Idolater ow'd a Chriſtian a conſiderable ſum of Money. But as he deny'd his debt, and no legal proof cou'd be made of it, the Chriſtian oblig'd him to ſwear in the Church, upon the Image of St. *Francis*: The Idolater made a falſe Oath, without the leaſt ſcruple; but was ſcarcely got into his own Houſe, when he began to void Blood in abundance at his Mouth; and dy'd in a raging fit of madneſs, which had the reſemblance of a Man poſſeſt, rather than of one who was diſtracted.

How much he is honour'd at Japan.

Neither was his Memory leſs honour'd in *Japan*, than in the *Indies*. The Chriſtians of the Kingdom of *Saxuma*, kept religiouſly a Stone, on which he had often preach'd; and ſhew'd it as a precious rarity. The Houſe wherein he had lodg'd at *Amanguchi*, was reſpected as a ſacred

place; and was always preſerv'd from ruine, amidſt thoſe bloody Wars, which more than once had deſtroy'd the Town. For what remains, the *Indians* and *Japonians* were not the only people which honour'd Father *Xavier* after his deceaſe; the Odour of his holy life expanded it ſelf beyond the Seas into other Heathen Countries where he had never been. And *Alphonſo Leon Barbuda*, who has travell'd over all the Coaſts of *Africk*, reports, that in the Kingdoms of *Sofala*, beyond the great River of *Cuama*, and in the Iſles about it, the name of Father *Francis* was in high repute, and that thoſe *Moors* never mention'd him, but with the addition of a wonderful Man. So many illuſtrious teſtimonies, and ſo far above ſuſpition, ingag'd the King of *Portugal* anew, to ſollicite the Canonization of the Saint; and in that proſpect, there was made an ample collection of his Vertues, of which I preſent you with this following Extract.

His gift of Prayer.

No exteriour employments, how many or how great ſoever, cou'd divert the Father, from the contemplation of cœleſtial things. Being at *Goa*, his ordinary retirement after Dinner, was into the Clock-houſe of the Church, to avoid the interruption of any perſon, and there, during

during the ſpace of two hours, he had a cloſe communication with his God. But becauſe he was not always Maſter of himſelf on thoſe occaſions, ſo as to regulate his time; and that he was ſometimes oblig'd to leave his privacy, he commanded a young man of the Seminary of *Sainte Foy*, whoſe name was *Andrew*, to come and give him notice, when the two hours, to which he was limited, were expir'd. One day, when the Father was to ſpeak with the Viceroy, *Andrew*, being come to advertiſe him, found him ſeated on a little Chair, his Hands acroſs his Breaſt, and his Eyes fix'd on Heaven. When he had look'd on him a while attentively, he at length call'd him, but finding that the Father anſwer'd not, he ſpoke yet louder, and made a noiſe. All this was to no purpoſe, *Xavier* continu'd immoveable, and *Andrew* went his way, having ſome ſcruple to diſturb the quiet of a Man, who had the appearance of an Angel, and ſeem'd to enjoy the pleaſures of the Souls in Paradiſe. He return'd, nevertheleſs, about two hours after, and found him ſtill in the ſame poſture: The young man fearing that he ſhou'd not comply with duty, if coming the ſecond time, he ſhou'd not make himſelf be heard, began to pull the Fa-

ther, and to jogg him. *Xavier* at length returning to himſelf, was in a wonder at the firſt, that two hours ſhou'd ſo ſoon be ſlipp'd away; but coming to know, that he had remain'd in that place beyond four hours, he went out with *Andrew*, to go to the Palace of the Viceroy. He had ſcarcely ſet his Foot over the Threſhold, when he ſeem'd to be raviſh'd in Spirit once again. After he had made ſome turns, without well knowing whither he went, he return'd as night was beginning to come on, and ſaid to his Attendant, *My Son, we will take another time to ſee the Governour, 'tis the Will of God, that this preſent day ſhou'd be wholly his.*

Another time, walking through the Streets of the ſame City, his thoughts were ſo wholly taken up with God, that he perceiv'd not a furious Elephant, who being broken looſe, caus'd a general terrour, and every man made haſte out of his way. It was in vain to cry out to the Father, that he might avoid him, he heard nothing, and the enrag'd beaſt paſs'd very near him, without his knowledge.

In his Voyages at Sea, he continu'd earneſtly in Prayer, from midnight even to Sun riſing, and that regularly. From thence

thence it came almoſt to a Proverb amongſt the Seamen, *That nothing was to be fear'd in the night, becauſe Father* Francis *watch'd the Veſſel, and the Tempeſts durſt not trouble them, while he held converſation with God.*

A man of *Manapar*, at whoſe Houſe he lodg'd, and who obſerv'd him at divers hours of the night, found him always on his Knees before a Crucifix, and frequently beheld the Chamber enlighten'd by the Rays which darted from his Countenance.

While he was ſojourning among Chriſtians, the ſmall repoſe he gave to Nature, was commonly in the Church; to the end he might be near the bleſſed Sacrament, before which he pray'd all the remainder of the night. But in Countries, where yet there were no Churches built, he paſs'd the night in the open Air, and nothing ſo much elevated his Soul to God, as the view of Heaven, ſpangled over, and ſow'd as it were with Stars; and this we have from his own Relation.

The Pope, had permitted him, in conſideration of his Employments, and Apoſtolical Labours, to ſay a Breviary which was ſhorter than the *Roman*, and had but three Leſſons: It was call'd the

Office of the Croſs; and was eaſily granted in thoſe times, to ſuch, who were overburden'd with much buſineſs. But *Xavier* never made uſe of this permiſſion, what Affairs ſoever he was preſs'd withal, for the ſervice of Almighty God: On the contrary, before the beginning of every Canonical hour, he always ſaid the Hymn of *Veni Creator Spiritus*; and it was obſerv'd, that while he ſaid it, his Countenance was enlighten'd, as if the Holy Ghoſt, whom he invok'd, was viſibly deſcended on him.

He daily celebrated the Sacrifice of the Maſs with the ſame Reverence, and the ſame Devotion, with which he had ſaid it, the firſt time, and moſt ordinarily perform'd it at break of day. Thoſe heavenly Sweets, which overflow'd his Soul at the Altar, ſpread their mild inundations even over the Aſſiſtants: And *Antonio Andrada* reported of himſelf, that being then a young Souldier, he found ſuch an inward ſatisfaction when he ſerv'd the Father, in ſerving at Maſs, that in that conſideration, he ſought the occaſions of performing the Clerks Office.

In the midſt of his Converſations with Secular Men, the Saint was often call'd aſide of God, by certain ſudden illuminations, which oblig'd him to retire:

And

And when afterwards they ſought him, he was found before the Holy Sacrament, in ſome lonely place, ingulph'd in deep Meditations, and frequently ſuſpended in the Air, with Beams of Glory round his Countenance. Many Ocular Witneſſes have depos'd this matter of Fact; but ſome have affirm'd, That at firſt they have found him on his Knees immoveable; that they have afterwards obſerv'd, how by degrees he was mounted from the Earth; and that then, being ſeiz'd with a ſacred horrour, they cou'd not ſtedfaſtly behold him, ſo bright and radiant was his Countenance. Others have proteſted, That while he was ſpeaking to them of the things of God, they cou'd perceive him ſhooting upward, and diſtancing himſelf from them, on the ſudden, and his Body raiſing it ſelf on high of its own motion.

Theſe extraordinary Raviſhments, which bore ſome manner of proportion to the Glory of the Bleſt above, happen'd to him from time to time, during the Sacrifice of the Maſs, when he came to pronounce the words of Conſecration; and he was beheld elevated in that manner, particularly at *Meliapore*, and at *Malacca*. The ſame was frequently obſerv'd at *Goa*, while he was communica-

ting the people; and what was remarkable, as it was then the Cuſtom, to give the Sacrament in kneeling, he appear'd to be lifted from the Earth, in that humble poſture.

For common Extaſies, he had them almoſt every day; eſpecially at the Altar, and after the Sacrifice of the Maſs; inſomuch, that many times they cou'd not bring him to himſelf, with pulling him by the Robe, and violently ſhaking him.

The delights which he enjoy'd at ſuch a time, are only to be comprehended by ſuch Souls, which have receiv'd from Heaven the like favours. Nevertheleſs, 'tis evident, that if it be poſſible for Man to enjoy on Earth, the Felicities of Heaven, 'tis then, when the Soul, tranſported out of it ſelf, is plung'd, and as it were loſt in the Abyſs of God.

But it was not only in theſe Extatick Tranſports, that *Xavier* was intimately united to our Lord: In the midſt of his Labours, he had his Soul recollected in God, without any diſſipation, caus'd by the multitude or intricacy of Affairs; inſomuch, that he remain'd entire in all he did, and at the ſame time whole in him, for whoſe Honour he was then employ'd.

His love of God. This ſo cloſe, and ſo continual an Union,

on, cou'd only proceed from a tender charity: the divine love burning him up in ſuch a manner, that his face was commonly on fire; and both for his interiour and outward ardour, they were often forc'd to throw cold water into his boſome.

Frequently in Preaching, and in walking, he felt in himſelf ſuch inward ſcorching, that not being able to endure it, he was conſtrain'd to give himſelf air, by opening his Caſſock before his breaſt; and this he has been ſeen to do, on many occaſions, in the publick places, at *Malacca* and at *Goa*, in the Garden of St. *Paul's* Colledge, and in the ſandy walks of the Sea ſhore.

Almoſt every hour, words of life and fire burſt and ſally'd as it were from out his mouth, which were indeed the holy ſparkles of a burning heart. As for Example, *O moſt Holy Trinity, O my Creatour, O my Jeſus, O Jeſus the deſire of my Soul!* He ſpoke theſe words in Latine, that he might not be underſtood by the Common People: and being on the Coaſt of *Fiſhery*, at the Kingdom of *Travancor*, and at the *Molucca's*, he was heard to ſpeak ſo many times every day theſe words, *O Sanctiſſima Trinitas!* that the moſt Idolatrous *Barbarians*, when they

they found themſelves in extream dangers, or that they wou'd expreſs their amazement at any thing, pronounc'd thoſe very words, without underſtanding any thing more of them, than that they were holy and Miſterious.

Even ſleep it ſelf had not the power to interrupt thoſe tender aſpirations; and all the night long he was heard to ſay, *O my Jeſus, my Souls delight!* or other expreſſions, as full of tenderneſs, which ſhew'd the inclination of his heart. Being out of his ſences, by the violence of a burning Feaver, both at *Mozambique* and at *Sancian*, he ſpoke of God, and to God, with more fervency than ever, inſomuch that his Delirium, ſeem'd only to be a redoubling of his love. He was ſo ſenſible of the intereſts of the Divine Majeſty, that being touch'd to the quick with the enormity of thoſe crimes, that were committed in the new World, he writ to a Friend of his, in theſe very terms. *I have ſometimes an abhorrence of my life, and wou'd rather chuſe to dye than to behold ſo many outrages done to* Jeſus Chriſt, *without being able either to hinder, or to repair them.*

For the reſt, that he might always keep alive the fire of Divine Love, he had inceſſantly before his eyes, the ſufferings

ferings of our Lord. At the ſight of the wounds and of the blood of a Crucify'd God, he fell into ſighs and tears, and languiſhments, and extaſies of love. He was conſum'd with the zeal of returning his Saviour life for life; for Martyrdom was his continnal paſſion, and his ſentiments are a convincing proof of it. *It ſometimes happens, through a ſingular favour of the Divine Goodneſs* (ſays he in one of his Letters) *that for the ſervice of God we run our ſelves into the hazard of death. But we ought to bear in mind, that we are born mortal; and that a Chriſtian is bound to deſire nothing more than to lay down his Life for* Jeſus Chriſt.

From thence proceeded that abundant joy which he conceiv'd, when the faithful pour'd out their blood for Faith: and he wrote to the Fathers at *Rome*, on occaſion of the Maſſacre of the Baptis'd *Manarois. We are oblig'd to rejoyce in* Jeſus Chriſt, *that Martyrs are not wanting, not even in our decaying times; and to give him thanks, that, ſeeing ſo few perſons make the right uſe of his grace for their Salvation, he permits that the number of the happy ſhall be completed, through the cruelty of men. Admirable news* (ſays he elſewhere) *is lately come from*

from the Molucca's; *they who labour there in the Lords Vineyard, ſuffer exceedingly, and are in continual hazard of their lives. I imagine that the Iſles* del Moro, *will give many Martyrs to our Society, and they will ſoon be call'd the Iſles of Martyrdom. Let our Brethren then, who deſire to ſhed their blood for* Jeſus Chriſt *be of good courage, and anticipate their future joy. For, behold at length a Seminary of Martyrdom is ready for them; and they will have wherewithal to ſatisfie their longings.*

The ſame love which inſpir'd him with the deſire of dying for our Saviour, made him breath after the ſight and the poſſeſſion of God. He ſpoke not but of Paradiſe, and concluded almoſt all his Letters, with wiſhing there to meet his Brethren.

His Charity towards his Neighbour.

But his Charity was not confin'd to words and thoughts, it ſhone out in his works and actions; and extended it ſelf to the ſervice of his Neighbour. *Xavier* ſeem'd to be onely born for the relief of the diſtreſs'd. He lov'd the ſick with tenderneſs; and to attend them, was what he call'd his pleaſure. He ſought out, not only wherewithal to feed them, but to feaſt them. And for that purpoſe begg'd from the *Portugueſes,*

ſes, the moſt exquiſite Regalio's, which were ſent them out of *Europe*. He was not aſham'd of going round the Town with a Wallet on his back, begging linnen for the wounded Souldiers: he dreſs'd their hurts, and did it with ſo much the more affection, when they were the moſt putrifi'd and loathſome to the ſmell. If he happen'd to meet with any Beggar, who was ſinking under ſickneſs, he took him in his arms, bore him to the Hoſpital, prepar'd his Remedies, and dreſs'd his meat with his own hands.

Though all the miſerable were dear to him; yet he aſſiſted the Priſoners after a more particular manner, with the Charities which he gather'd for them. And, in *Goa*, which was the common Tribunal of the *Indies*, he employ'd one day in the week, in doing good to ſuch who were overwhelm'd with Debts. If he had not wherewithal, to pay off their Creditors entirely, he mollify'd them at leaſt with his civilities, and oblig'd them ſometimes to releaſe one moyety of what was owing to them.

The poor with one common voice call'd him their Father, and he alſo regarded them as his Childern. Nothing was given him, but what paſs'd through his hands

hands into theirs, who were members of *Jesus Christ*; even so far as to deprive himself of necessaries. He heap'd up, as I may call it, a Treasury of Alms, not onely for the subsistance of the meaner sort, who are content with little, but for the maintenance of honourable Families, which one or two Shipwracks had ruin'd all at once: and for the entertainment of many Virgins of good parentage, whom poverty might necessitate to an infamous course of living.

The greatest part of the miracles, which on so many occasions were wrought by him, was onely for the remedy of publick calamities, or for the cure of particular persons: and it was in the same Spirit, that being one day greatly busied in hearing the Confessions of the faithful at *Goa*, he departed abruptly in appearance out of the Confessional, and from thence out of the Church also, transported with some inward motion, which he cou'd not possibly resist: after he had made many turns about the Town, without knowing whither he went, he happen'd upon a Stranger, and having tenderly embrac'd him, conducted him to the Colledge of the Society. There, that miserable creature, whom

whom his deſpair was driving to lay violent hands upon himſelf, having more ſeriouſly reflected on his wicked reſolution, pull'd out the Halter, which he had ſecretly about him, and with which he was going to have hang'd himſelf; and gave it into the Father's hands. The Saint, to whom it was reveal'd, that extream miſery had reduc'd the unhappy wretch, to this diſmal melancholly, gave him comfort, retain'd him in the Colledge for ſome time; and at length diſmiſs'd him with a round ſum of money, ſufficient for the entertainment of his Family. He recommended without ceaſing, his Friends and Benefactours to our Lord; he pray'd both day and night for the proſperity of King *John* the third of *Portugal*; whom he call'd the true Protectour of all the Society: But the Perſecutors of the Saint had a greater ſhare in his devotions than any others: and at the ſame time when he was treated ſo unworthily by the Governour of *Malacca*, he daily offer'd for him the Sacrifice of the Maſs. He was us'd to ſay, that to render good for evil, was in ſome ſort a Divine Revenge: and he reveng'd himſelf in that very ſort on the Governour of *Comorine*; which in one of his Letters is thus atteſted.

My

My dear Brother in Jesus Christ (thus he wrote to Father *Mansilla*) *I hear uncomfortable news, that the Governour's Ship is destroy'd by fire, that his Houses also are burnt down: that he is retir'd into an Island, and has nothing left him, even for the necessary provisions of life. I desire you, out of Christian charity, to go with the soonest to his relief, with your Christians of* Punical: *get what Barks you can together, and lade them with all manner of Provisions; I have written earnestly, to the chief of the people, that they furnish you with all things necessary, and especially with fresh water, which as you know, is very scarce in those desart Islands. I wou'd go in person to the assistance of the Governour, if I thought my presence might be acceptable to him: but of late he hates me, and has written that he cou'd not say, without giving scandal, all the evils I have done him. God and man can bear me witness, if ever I have done him the least prejudice.*

His Zeal of Souls. His Charity towards his Neighbour, has principally appear'd, in what he did for the Conversion of Souls. 'Tis difficult to enumerate all his Travels by Land, and his Voyages by Sea. And if any one wou'd take that pains, it might be thought he had scarce the leisure to do

do any thing but travel. Without mentioning his Journeys from *France* to *Italy*, and from *Italy* to *Portugal*; he went from *Lisbonne* to *Mozambique*, and from *Mozambique* to *Melinda*, to *Socotora*, and in fine to *Goa*. From *Goa* he pass'd to *Cape Comorine*, and to the *Fishing-Coast*, from thence to *Cochin*, and returning to *Goa*, came back to the Coast of *Fishery*, enter'd far into the Islands, and return'd to the *Fishery*, from whence he travell'd to the Kingdom of *Travancor*, which is seated to the West.

After he had run over all these Coasts, he was a second time at *Cochin* and at *Goa*: from *Goa*, he took the way of *Cambaya*, and having cross'd that whole Region, which lyes extended from the mouth of the River *Indus*, as far as *Cochin*, he made the tour of *Cape Cori*, and went to the Islands of *Ceylan*, of *Manar*, and that of *Las Vaccas*. There he took Shipping for *Negapatan*, and from thence undertook the Voyage of *Meliapore*, along the Coasts of *Coromandel*. From *Meliapore* he set sail for *Malacca*, from *Malacca* he descended towards the Equinoctial, which having pass'd, he enter'd into the Southern Hemisphere, as far as the Isle of *Banda*, and those of *Amboyna*, *Nuliager*, *Vlate*, *Baranura*, *Rosalao*,

ſalao, and others without name, unknown even to Seamen, and Geographers.

In ſequel of theſe Voyages, he turn'd towards the *Molucca's*, was at *Ternata*, and paſs'd from thence to the Iſles *del Moro*. Went again to *Ternata*, and *Amboyna*, repaſs'd the Equator, and return'd to *Malacca*: from thence by Sea, he regain'd the Port of *Cochin*; but immediately after his arrival departed for the Coaſt of *Fiſhery*, and *Ceylan*. After this he return'd to *Goa*, and drew downward on the ſame Coaſt for *Bazain*; from *Bazain* he return'd once more to *Goa*, and *Cochin*. He paſs'd a-new from *Goa* to *Cochin*, and from *Cochin* to *Goa*, from thence following the Coaſt as far as Cape *Comorine*, he ſet ſail towards *Malacca*. Having there made ſome little ſtay, he continu'd his courſe Northward, and coaſting certain Iſles in ſight of *China*, came at length to *Japan*. After he had made ſome courſes there, during the ſpace of two years, from *Cangoxima* to *Firando*, from *Firando* to *Amanguchi*, from *Amanguchi* to *Meaco*, from *Meaco* back to *Amanguchi*, and from thence to *Bungo*; he put once more to Sea, touch'd at the Iſle of *Sancian*, and was driven by Tempeſt on the Iſle of *Mindanao*,


EUROPE
ASIA
AFRICA
AMERICA
Paris
FRANCE
ITALY
Rome
SPAIN
PORTUGAL
Lisbon
NATOLIA
ARMENIA
PERSIA
MOGUL
INDIA
CHINA
JAPAN
Meaco
Bungo
Hanchung
Fez
MAROCHO
BARBARIA
EGYPT
BILEDULGERID
The Tropick
ARABIA
Indus R.
Cambay
Bazain
Goa
Meliapor
Negapatan
Cochin
Travancor
Cape Como rin
Coylon
Coromandel
Socotora I
COSTA DE ABEX
NUBIA
NIGRITARUM
GUINCA
BENIN
ABISSINÆ
GUINEA
LOANGO
CONGO
ÆTHIOPIAN
SEA
The Tropick
St Helena
Melinda
ZANGUEBAR
Mozambique
CAFFARES
MONOMOTAPA
CAFFARIA
C. Bona Esperance
MADAGASCAR
The Æquinochiall Line
INDIAN SEA
of Capricorn
of Cancer
Philipine Islands
Pisa
Macao
Sanciam
Mindano
St Juan
BORNEO
CELEBES
Molucca Is
Amboyna
Banda
JAVA
SUMATRIA
MALACCA

Mindanao, one of the *Philippina's*. Once again he went to *Malacca*, and to *Goa*; from *Goa*, he repaſs'd the fifth time to *Malacca*, and from thence arriv'd at *Sancian*, where death concluded all his Travels.

Behold the ſequel of the Voyages, of the *Indian* Apoſtle *Francis Xavier*. I have omitted a vaſt number of Iſlands and Regions, where we are ſatisfy'd he carried the light of the Goſpel; I ſay I have not mention'd them, becauſe the time is not preciſely known, when he made theſe Voyages. For what remains, I undertake not to reckon up the leagues which he has travel'd, the ſupputation would be difficult to make, and content my ſelf to ſay in general, that according to the Rules of our Geographers, who have exactly meaſur'd the Terreſtrial Globe, if all his courſes were to be computed, they wou'd be found, to be many times exceeding the circumference of this World.

In the mean time, the leaſt of his buſineſs in all his Travels, was to Travel. And they who were beſt acquainted with him, report of him, what St. *Chryſoſtome* ſaid of the Apoſtle St. *Paul*, *that he ran through the World with an incredible ſwiftneſs, and as it were on the wing*, yet not

without labour, nor that labour without fruit, but Preaching, Baptizing, Confeſſing, Diſputing with the Gentiles, rooting out *Idolaters*, reforming manners, and throughout eſtabliſhing the Chriſtian Piety. His Apoſtolical labours, were attended with all the incommodities of life, and if thoſe people were to be credited, who the moſt narrowly obſerv'd him, it was a continual Miracle that he liv'd. Or rather, the greateſt miracle of *Xavier* was not to have reviv'd ſo many dead, but not to dye himſelf of labour, during the inceſſant ſweat of ten years toiling.

His zeal alone ſuſtain'd him; but how painful ſoever were the functions of his Miniſtry, he acquitted himſelf of them, with ſo much promptitude and joy, that by the Relation of Father *Melchior Nugnez* he ſeem'd to do naturally all he did. Theſe are the very words of *Nugnez*: *The Father, Maſter* Francis, *in labouring for the Salvation of the* Saracens *and* Idolaters, *ſeem'd to act not by any infus'd or acquir'd vertue, but by a natural motion: for he cou'd neither live, nor take the leaſt pleaſure but in Evangelical Employments; in them he found even his repoſe: and to him, it was no labour, to conduct others, to the love and knowledge of his God.* Thus

Thus alſo, whenſoever there was the leaſt probability, that the Faith might be planted in any new Countrey of the *Gentiles*, he flew thither in deſpight of all threatning difficulties. The certain number is not known of thoſe whom he converted, but the receiv'd opinion mounts it to ſeven hundred thouſand Souls. Which notwithſtanding it ought not to be believ'd, that he inſtructed them but lightly: for before he chriſten'd them, he gave them a through inſight into all the Principles of Faith. According to their different conditions, his Inſtructions were alſo different. He had ſome which were proper to Youth, others for Wives, for Widows, for Servants, and for Maſters. He never chang'd places till he had left behind him a ſolid eſtabliſhment of Faith, and capable of preſerving it ſelf, on its own baſis. And in effect, of all the Countries which he made Chriſtian, there is none to be found which relaps'd into Idolatry, excepting only the Town of *Tolo*; and not that neither, for any long continuance. But 'tis well known, that the people, who during the ſpace of fifteen or ſixteen years, had not ſeen the Face of any Prieſt, or even of any Chriſtian Stranger, have been found inſtructed in Religion, and as fervent in the

practice of Good-works, as if they had but newly receiv'd Baptiſm. 'Tis known that many of thoſe Converts were not leſs firm in their belief, than the Prince of the Iſle of *Roſalao*, whom *Pedro Martinez* proteſts to have heard ſay, *That though all the World ſhou'd arm againſt him, they ſhou'd never be able to tear out of his Heart, that perſwaſion, which Father* Francis *had inſpir'd into him.*

We know farther, that ſome of them having been made Captives by the Pagans, have preſerv'd their Faith entire in the midſt of Heatheniſm; and have choſen rather to loſe their lives in torments, than renounce their Saviour *Jeſus Chriſt.* The Saint was accuſtom'd to deſire earneſtly of God, the Converſion of the *Gentiles*, in the Sacrifice of the Altar: and for that very end, ſaid a moſt devout Prayer, which he compos'd in Latin; and is thus rendred in our Language.

O *Eternal God, Creatour of all things, mercifully remember, that the Souls of Infidels are the work of thy Hands, and that they are created to thy reſemblance. Behold, O Lord, how Hell is fill'd with them, to the diſhonour of thy name. Remember that* Jeſus Chriſt *thy Son, for their Salvation*

Salvation ſuffer'd a moſt cruel death: permit not, I beſeech thee, that he ſhou'd be deſpis'd by thoſe Idolaters. Vouchſafe to be propitiated by the Prayers of the Church, thy moſt holy Spouſe, and call to mind thy own Compaſſion. Forget, O Lord, their infidelity, and work in ſuch manner, that at length they may acknowledge for their God, our Saviour Jeſus Chriſt, *whom thou haſt ſent into the World, and who is our Salvation, our Life, our Reſurrection, by whom we have been redeem'd from Hell, and to whom be all Glory now and evermore.* Amen.

The various Induſtry of his Zeal.

The Induſtry which the Saint employ'd in converting the Nations of the *Eaſt*, or in ſtrengthning their Converſion, was of various ſorts. In thoſe places where he preach'd the Goſpel, he erected Croſſes on the Sea-ſhore, on Hills, and in publick paſſages, to the end, that the view of that ſign of our Salvation, might give the *Gentiles* the Curioſity to know the meaning of it, or inſpire them with religious thoughts, if they had already heard ſpeak of *Jeſus Chriſt*.

As it was impoſſible for him to preach always, or in all places, he writ many Inſtructions, relating to Faith, and to Good Manners, ſome more ample, and

others more brief, but all in the Languages of the Converted Nations: And it was by these Instructions in Writing, that the Children learn'd to read. The Saint also compos'd devout Hymns, and set the *Lords Prayer* in musical numbers to be sung, together with the *Angelical Salutation*, and the *Apostles Creed*. By these means he banish'd those ribald Songs and Ballads, which the new Christians were accustom'd to sing before they had receiv'd Baptism; for those of *Xavier* were so pleasing, to Men, Women, and Children, that they sung them day and night, both in their Houses, and in the open Fields.

But amongst all the means which the Father us'd for the Conversion of Infidels, the most efficacious, was this; So soon as he enter'd into a Countrey of Idolaters, he endeavour'd to gain to God, those persons who were the most considerable, either for their Dignity, or by their Birth, and especially the Soveraign. Not only because the Honour of *Jesus Christ* requires that Crown'd-heads shou'd be subject to him, but also, that by the Conversion of Princes, the people are converted. So much Authority there resides in the Example of a Monarch, over his Subjects in every Nation of the World.

He

He was of eaſy Converſation to all ſorts of perſons, but more familiar with the greateſt Sinners; not ſeeming to underſtand, that they were keepers of Miſtreſſes, Blaſphemers, or Sacrilegious Perſons. He was particularly free in his Converſe with Souldiers, who are greater Libertines, and more debauch'd in the *Indies*, than elſewhere. For, that they might the leſs ſuſpect him, he kept them company; and becauſe ſometimes when they ſaw him coming, they hid their Cards and Dice, he told them, They were not of the Clergy, neither cou'd they continue praying all the day; that Cheating, Quarreling and Swearing, were forbid to Gameſters, but that Play was not forbidden to a Souldier. Sometimes he play'd at Cheſs himſelf, out of complyance, when they whom he ſtudy'd to withdraw from Vice, were lovers of that Game: And a *Portugueſe* Gentleman, whoſe name was *Don Diego Norogno*, had once a very ill Opinion of him for it. This Cavalier, who had heard a Report of *Xavier*, that he was a Saint-like man, and deſir'd much to have a ſight of him, happen'd to be aboard of the ſame Galley. Not knowing his perſon, he enquir'd which was he; but was much ſurpris'd to find him playing at Cheſs with a private

vate Souldier. For he had form'd in his imagination, the Idea of a man who was recollected and auſtere, one who never appear'd in publick, but to diſcourſe of Eternity, or to work Miracles: *What, in the name of God,* ſaid *Norogna, is this your Saint! For my part, I believe not one ſyllable of his Sanctity, and am much deceiv'd if he be not as errant a Prieſt as any of his fellows. Don Pedro de Caſtro,* his Camerade, and Couſin, took pains to little purpoſe, to perſwade *Norogna,* of the wonderful things which had been wrought by *Xavier*: *Norogna* ſtill adher'd to his Opinion, becauſe he always found the Father chearful, and in good humour. The whole Company going aſhore on the Coaſt of *Malabar,* he perceiv'd *Xavier* taking a walk by himſelf, into a Wood, and ſent after him one of his Servants, to obſerve his Actions: The Servant found the Man of God rais'd from the ground into the Air; his Eyes fix'd on Heaven, and Rays about his Countenance. He ran to give notice of his diſcovery to his Maſter; who upon the report came thither, and was himſelf a Witneſs of it. Then *Norogna* was ſatisfy'd that *Xavier* was truly a Saint, and that his Holineſs was not incompatible with the gaiety of his Converſation.

By

By these methods the Apostle of the *Indies*, attracted the Hearts of the Souldiery to himself, before he gain'd them to our Lord.

He took almost the same measures with the Merchants: For he seem'd to be concern'd for nothing more than for their Interests: He gave his Benediction to the Vessels which they were sending out for traffick, and made many enquiries concerning the success of their Affairs; as if he had been Copartner with them. But while he was discoursing with them of Ports, of Winds, and of Merchandises, he dextrously turn'd the Conversation on the eternal gains of Heaven: *How bent are our desires*, said he, *on heaping up the frail, and perishable Treasures of this World; as if there were no other life besides this earthly Being; nor other riches besides the Gold of* Japan, *the Silks of* China, *and the Spices of the* Molucca's! *Ah what profits it a Man to gain the Universe, and lose his Soul?* These very words, which Father *Ignatius* had formerly us'd to *Xavier*, in order to loosen him from the World, were gotten familiar to him, and he had them frequently in his mouth. In respect of the new Christians, his conduct was altogether fatherly. He suffer'd their rough, and barbarous be-

behaviour. And requir'd no more from them in the beginning, than what might be expected then from people of baſe extraction, and grown inveterate in Vice. As they were generally poor, he took a particular care of their Families, and obtain'd from the King of *Portugal*, that the *Paravas* ſhou'd be diſcharg'd from certain exceſſive yearly Tributes. He protected them more than once from the fury of their neighbouring Nations, who made War againſt them out of hatred to the Faith, and induc'd the Governour of the *Indies*, to ſend a Royal Army to their relief; he ſav'd them even from the violence of the Officers, who deſpoil'd them of their Goods through Avarice, and ſet bounds to the unjuſt Exactions, of thoſe griping Miniſters, by threatning to complain of them both to King *John* the Third, and to the Cardinal *Infante*, who was Grand Inquiſitour.

The Condeſcendance of his Zeal; and how dear the converſion of people coſts him.

As the ſin of Impurity was the reigning vice in *India*, amongſt the *Portugueſes*, he apply'd himſelf in a particular manner, to withdraw them from their voluptuous living. The firſt rule of his proceeding, was to inſinuate himſelf into the favour, not only of the Concubinarians, but of their Miſtreſſes, and he compaſs'd this, by the mildneſs of his Aſpect,

by

by the obligingneſs of his Words, and ſometimes by good Offices. Yet we cannot think, that the Converſions of Sinners coſt him only theſe Addreſſes. Before he treated with them concerning the important buſineſs of their Souls, he treated with God at the holy Altars; but to render his Prayers more efficacious, he join'd them with all manner of Auſterities. Having notice, that three *Portugueſe* Souldiers, belonging to the Garriſon of *Amboyna*, had liv'd for five years paſt, in great debauchery, he got their good Wills, by his ingaging carriage, and wrought ſo well, that theſe Libertines, as wicked as they were, lodg'd him in their Quarters, during a whole *Lent*, ſo much they were charm'd with his good humour. But while he appear'd thus gay amongſt them, in his outward behaviour, for fear of giving them any diſguſt of his Society, he underwent moſt rigorous Penances to obtain the Grace of their Converſion; and us'd his Body ſo unmercifully, that he was languiſhing for a moneth of thoſe ſeverities. When *Xavier* had reduc'd his Penitents, to that point, at which he aim'd; that is, when he had brought them to Confeſſion, they coſt him not leſs pains than formerly. He always begg'd of God

their

their perſeverance, with his tears; and frequently, when he had enjoin'd them ſome light Penance, pay'd for them the remainder of their debts, with bloody diſciplining of his own Body. But when he lighted on intractable and ſtubborn Souls, he left them not off, for their contumacy; but rather ſought their good opinion; and on occaſion ſhew'd them a better Countenance than uſual, that thence they might be given to underſtand, how ready he was for their reception.

When he went from *Ternata* to *Amboyna*, he left but two perſons, who were viſibly ingag'd in Vice: The firſt opportunity which the Veſſels had of repaſſing to *Ternata*, he writ expreſly to one of his Friends, that he ſhou'd ſalute thoſe two ſcandalous ſinners with all tenderneſs from him; and let them know, that upon the leaſt ſign which they ſhou'd make him, he wou'd return to hear their Confeſſions.

But theſe Condeſcentions, and this Goodneſs of the Apoſtle had nothing in them of meanneſs, or of weakneſs; and he knew well enough, to make uſe of ſeverity, when there was occaſion for it. Thus, a Lady, who had accus'd her ſelf in Confeſſion, to have look'd upon a Man, with too alluring an Eye, was thus anſwer'd

r'd by him, *You are unworthy that hou'd look on you; ſince by thoſe in- ing regards which you have given to , you have run the hazard of loſing*

The Lady was ſo pierc'd with theſe ords, that during the reſt of her life, ırſt never look any Man in the Face.

all theſe Methods, *Xavier* made ıny Converts. But whatever he 'm'd, he look'd on it, as no more an Eſſay. And he wrote in the 1549, that if God wou'd be pleas'd low on him, yet ten years more of ıe deſpair'd not but theſe ſmall be- ıgs wou'd be attended with more Conſequences. This ardent deſire tending farther, the Dominion of *Chriſt*, caus'd him to write thoſe ng Letters to the King of *Portugal*, ather *Ignatius*, that he might be h'd with a larger ſupply of Miſſio-

The extent of his Zeal.

he promis'd in his Letters, to en the Labour of the Miſſion, rving all his fellows, and loving better than himſelf. The year he he writ, that when once he had d the Empire of *China*, and that of *ry*, to the Scepter of *Jeſus Chriſt*, ırpos'd to return into *Europe*, by the ; that he might labour in the re- on of Hereticks, and reſtoration of

Diſcipline

Discipline in Manners; that after this, he design'd to go over into *Africa*, or to return into *Asia*, in quest of new Kingdoms, where he might preach the Gospel.

For what remains, though he was ever forming new designs, as if he were to live beyond an Age, yet he labour'd as if he had not a day to live; and so tugg'd at the work which he had in hand, that two or three days and nights pass'd over his head, without once thinking to take the least manner of nourishment. In saying his Office, it often happen'd to him, to leave for five or six times successively, the same Canonical-hour, for the good of Souls; and he quitted it with the same promptitude, that afterwards he resum'd it: He broke off his very Prayers, when the most inconsiderable person, had the least occasion for him; and order'd, when he was in the deepest of his retirements, that if any poor Man, or even but a Child shou'd desire to be instructed, he might be call'd from his Devotions.

His Intrepidity in dangers, and his Confidence in God.

No Man, perhaps, was ever known to have run more dangers, both by Land and Sea; without reckoning into the account, the Tempests which he suffer'd in ten years, of almost continual Navigation;

on; 'tis known, that being at the *Molucca's*, and passing from Isle to Isle, he was thrice Shipwrack'd; though we are not certain of the time or places: and once he was for three days and nights together, on a Plank, at the mercy of the Winds and Waves. The *Barbarians* have often shot their Arrows at him; and more than once, he fell into the hands of an inrag'd multitude. One day the *Saracens* pursu'd him, and endeavour'd to have ston'd him: and the *Brachmans* frequently sought after him, to have murther'd him; even to that point of mercileſs barbarity, as to set Fire on all the Houses, where they imagin'd he might lie conceal'd. But none of all these dangers, were able to affright him; and the apprehension of dying, cou'd never hinder him from performing his ordinary Functions: It seem'd, that even dangers serv'd to the redoubling of his Courage: and that by being too intrepid, he sometimes enter'd into the extream of rashneſs. Being at *Japan*, he reprehended the King of *Amanguchi*, so severely, for the infamy, and scandal of his Vices, that Father *John Fernandez*, (who serv'd him for Interpreter, as being more conversant than the Saint, in the Language of the Court) was amaz'd, and trembled

in pronouncing what the Father put into his mouth; as we are given to understand, in a Letter written by the same *Fernandez*. *Xavier*, one day perceiving the fear of his Companion; forbade him absolutely, either to change, or soften any of his words: I obey'd him, says *Fernandez*; but expected every moment, when the *Barbarian* shou'd strike me with his Cymetar: and confess my apprehensions of death were as much too great, as the concernment of Father *Francis* was too little.

In effect, he was so far from fearing death, that he look'd on it, as a most pleasing Object. *If we dye for so good a Cause*, (said *Xavier* on another occasion) *we ought to place it amongst the greatest benefits we receive from God, and shall be very much oblig'd to those, who freeing us from a continual death, such as is this mortal life, shall put us in possession of an eternal happiness. So, that we are resolv'd to Preach the truth amongst them, in despight of all their threatnings, and encourag'd by the hopes of Divine assistance, obey the precept of our Saviour, who commands us to preferr the Salvation of others, above our lives.*

In the most hazardous undertakings, he hop'd all things from God; and from thence

thence drew his assurance of daring all things. Behold, what he says himself, concerning his Voyage of *Japan*. *We set out full of confidence in God: and hope, that having him for our Conductor, we shall Triumph over all his Enemies.*

As to what remains, we fear not to enter into the lists, with the Doctors of *Japan*; for what available knowledge can they have, who are ignorant of the only true God, and of his only Son our Lord Jesus? and besides, what can we justly apprehend, who have no other aim than the Glory of God, and Jesus Christ? the Preaching of the Gospel, and the Salvation of Souls? supposing that we were, not only in a Kingdom of *Barbarians*, but in the very Dominion of Devils, and that naked and disarm'd, neither the most cruel barbarity, nor the rage of Hell cou'd hurt us without God's permission. We are afraid of nothing but offending God Almighty; and provided that we offend not him, we promise our selves, through his assistance, an assur'd Victory over all our Enemies. Since he affords sufficient strength to every man, for his service, and for avoiding sin, we hope his mercy will not be wanting to us. But as the sum of all consists, in the good or evil use

of his benefits, we alſo hope he will give us grace to employ our ſelves for his glory, by the prayers of his Spouſe, and our holy Mother the Church; and particularly by the interceſſion of our Society, and thoſe who are well affected to it. Our greateſt comfort proceeds from this, that God beholds the ſcope of this our Voyage, that our only aim is to make known the Creatour of the Univerſe to Souls which are made after his own Image: to bring thoſe Souls to give him the Worſhip due to him, and to ſpread the Chriſtian Religion through all Regions.

With theſe encouragements, we doubt not but the iſſue of our Voyage will be proſperous; and two things eſpecially ſeem to aſſure us, that we ſhall vanquiſh all the oppoſition of Hell; the one is the greatneſs of our holy enterpriſe, the other is the care of Divine Providence; whoſe Dominion is of no leſs extent over Devils, than over men. I acknowledge, that in this Voyage, I foreſee, not only great labours, but alſo dangers of almoſt inevitable death; and this imagination, is frequently preſented to my thoughts, that if thoſe of our Society, who are endu'd with the greateſt ſtock of knowledge, ſhou'd come into the

the *Indies*, they wou'd certainly accuſe us of too much raſhneſs, and wou'd be apt to think, that, in expoſing our ſelves, to theſe manifeſt dangers, we tempted God. Nevertheleſs upon a more ſerious reflection, I ceaſe to fear: and hope that the Spirit of our Lord, which animates our Society, will regulate their judgements concerning it. For my own particular, I think continually on what I have heard our good Father *Ignatius* often ſay, that thoſe of our Society, ought to exert their utmoſt force in vanquiſhing themſelves; and baniſh from them all thoſe fears, which uſually hinder us from placing our whole confidence in God.

For though Divine hope, is purely and ſimply the grace of God, and that he diſpenſes it, according to his pleaſure, nevertheleſs, they who endeavour to overcome themſelves, receive it more frequently than others. As there is a manifeſt difference, betwixt thoſe, who abounding with all things, truſt in God; and thoſe, who being ſufficiently provided with all neceſſaries, yet bereave themſelves of them, in imitation of *Jeſus Chriſt*; ſo is there alſo, in thoſe who truſt in Gods providence, when they are out of danger, and thoſe, who with the

assistance of his grace, dare voluntarily expose themselves to the greatest hazards which are in their proper choice and power to shun.

It was in the Spirit of this holy confidence, that the Saint, writing to *Simon Rodriguez*, speaks in this manner to him.

Our God, holds in his hand the Tempests which infest the Seas of China *and* Japan; *the Rocks, the Gulphs, and Banks of Sands, which are formidably known, by so many Shipwracks, are all of them under his Dominion. He is Soveraign over all those Pyrates, which cruise the Seas, and exercise their cruelties on the* Portugueses. *And for this reason I cannot fear them. I only fear, lest God should punish me for being too pusillanimous in his service; and so little capable, through my own frailty, of extending the Kingdom of his Son, amongst those Nations, who know him not.*

He speaks in the same Spirit, to the Fathers of *Goa*; in giving them an account of his arrival at *Japan*——*We are infinitely oblig'd to God, for permitting us to enter into these Barbarous Countries, where we are to be regardless, and in a manner forgetful of our selves: for the Enemies of the true Religion, being Masters every where, on whom can we rely,*

but

but on God alone? and to whom can we have recourse besides him? In our Countries, where the Christian Faith is flourishing, it happens, I know not how, that every thing hinders us from reposing our selves on God: The love of our Relations, the Bonds of Friendship, the Conveniences of life, and the Remedies which we use in sickness: but here, being distant from the place of our Nativity, and living amongst Barbarians, *where all humane succours are wanting to us, 'tis of absolute necessity that our confidence in God alone, shou'd be our aid.*

But the Saint perhaps, never discours'd better on this Subject, than in a Letter written at his return from the *Molucca's*, after a dangerous Navigation. His words are these: *It has pleas'd God, that we shou'd not perish: it has also pleas'd him, to instruct us even by our dangers, and to make us know by our own experience, how weak we are, when we rely only on our selves; or on humane succours. For when we come to understand the deceitfulness of our hopes, and are intirely diffident of humane helps, we rely on God who alone can deliver us out of those dangers, into which we have ingag'd our selves on his account: we shall soon experiment, that he governs all things; and that the heavenly pleasures,*

which he confers on his Servants, on ſuch occaſions, ought to make us deſpiſe the greateſt hazards; even death it ſelf has nothing in it, which is dreadful to them, who have a taſt of thoſe divine delights; and though when we have eſcap'd thoſe perils of which we ſpeak, we want words to expreſs the horrour of them; there remains in our heart a pleaſing memory of the favours which God has done us; and that remembrance excites us day and night, to labour in the ſervice of ſo good a Maſter; we are alſo enliven'd by it to honour him, during the reſt of our lives, hoping, that out of his abundant mercy, he will beſtow on us a new ſtrength, and freſh vigour, to ſerve him faithfully, and generouſly even to our death.

May it pleaſe the Divine goodneſs, (he ſays elſewhere) *that good men, whom the Devil endeavours to affright in the ſervice of God, might fear no other thing beſides diſpleaſing him, in leaving off what they have undertaken for his ſake. If they wou'd do this, how happy a life wou'd they then lead! how much wou'd they advance in virtue, knowing by their own experience, that they can do nothing of themſelves, but that they can do all things by the aſſiſtance of his grace!*

He

He ſaid, *that our moſt ſtedfaſt hold in dangers and temptations, was to have a noble courage againſt the foe of our Salvation, in a diſtruſt of our own ſtrength, but a firm reliance on our Lord: ſo that we ſhou'd not onely fear nothing, under the conduct of ſuch a general, but alſo ſhou'd not doubt of Victory.* He ſaid alſo further, *that in thoſe dangerous occaſions, the want of confidence in God, was more to be fear'd, than any aſſault of the Enemy: and that we ſhou'd run much greater hazard, in the leaſt diſtruſt of the divine aſſiſtance, in the greateſt dangers, than in expoſing our ſelves to thoſe very dangers.* He added, laſtly, *that this danger was ſo much the more formidable, the more it was hidden, and the leſs that we perceiv'd it.*

His Humility.

Theſe thoughts produc'd in the Soul of this holy man, an entire diffidence of himſelf, together with a perfect humility. He was the onely diſcourſe of the new World: *Infidels,* and *Chriſtians* gave him almoſt equal honour; and his power over Nature was ſo great, that it was ſaid to be a kind of Miracle, when he perform'd no Miracle. But all this ſerv'd only to raiſe confuſion in him; becauſe he found nothing in himſelf, but his own nothingneſs: and being nothing in his own conceit, he cou'd not comprehend,

comprehend, how it was possible for him to be esteem'd. Writing to the Doctor of *Navarre*, before his Voyage to the *Indies*, he told him, *that it was a singular grace of Heaven, to know our selves; and that through the mercy of God, he knew himself to be good for nothing.*

Humbly beseech our Lord, (he wrote from the *Indies*, to Father *Simon Rodriguez*,) *that I may have power to open the door of* China *to others; where I am, I have done but little.* In many other passages of his Letters, he calls himself an exceeding evil man; a great Sinner; and conjures his Brethren to employ their intercessions to God in his behalf. *Bring to pass by your Prayers* (says he to one of them) *that though my sins have render'd me unworthy of the Ministerial Vocation, yet God may vouchsafe out of his infinite goodness to make use of me.*

I beseech you, (says he to another) *to implore the heavenly assistance for us; and to the end you may do it, with the greater fervency, I beseech our Lord, that he wou'd give you to understand, how much I stand in need of your intercession.*

It is of extream importance to my consolation (he writes to the Fathers of *Goa*) *that you understand, the wonderful perplexity in which I am. As God knows the multitude*

multitude and heynouſneſs of my Sins, I have a thought which much torments me; 'tis that God perhaps may not proſper our Undertakings, if we do not amend our lives, and change our manners: 'Tis neceſſary on this account, to employ the Prayers of all the Religious of our Society; and of all our Friends: in hope, that by their means, the Catholick Church, *which is the Spouſe of our Lord Jeſus, will communicate her innumerable merits to us; and that the Authour of all good will accumulate his graces on us, notwithſtanding our offences.*

He attributed all the fruits of his labours, to an evident Miracle of the Divine Power, which made uſe of ſo vile and weak an inſtrument as himſelf, to the end it might appear to be the work of God. He ſaid, *that they who had great Talents, ought to labour with great courage for the ſafety of Souls; ſince he who was wanting in all the qualities, which are requiſite to ſo high a Calling, was not altogether unprofitable in his Miniſtry.*

As he had a mean opinion of himſelf, and that his own underſtanding was ſuſpected by him, he frequently, by his Letters, requeſted his Brethren of *Italy*, and *Portugal*, to inſtruct him in the beſt method of Preaching the Goſpel, profitably. *I*

am

am going, said he, *to publish Jesus Christ, to people who are part* Idolaters, *and part* Saracens; *I conjure you, by Jesus Christ himself, to send me word, after what manner, and by what means I may instruct them. For I am verily perswaded, that God will suggest those ways to you, which are most proper for the easie reduction of those People into his Fold: And if I wander from the right path, while I am in expectation of your Letters, I hope I shall return into it, when I shall have receiv'd them.*

All that succeeded well to his endeavours, in the service of our Lord, he attributed to the intercession of his Brethren. *Your Prayers* (he writ to the Fathers at *Rome*) *have assuredly obtain'd for me the knowledge of my infinite offences: and withal the grace of unwearied labouring, in the Conversion of Idolaters, notwithstanding the multitude of my sins.*

But if the designs which he was always forming, for the advancement of Religion, happen'd to be thwarted, he acknowledg'd no other reason of those crosses than his own sins, and complain'd onely of himself.

As for those Miracles which he continually wrought, they pass'd in his opinion, as the effects of innocence in Children,

Children, or for the fruits of faith in ſick Perſons. And when at the ſight of a miraculous performance, the people were at any time about to give him particular honours, he ran to hide himſelf in the thickeſt of a Foreſt; or when he cou'd not ſteal away, he enter'd ſo far into the knowledge of himſelf, that he ſtood ſecure from the leaſt temptation of vain glory. It even ſeem'd, that the low opinion which he had of his own worth, in ſome ſort blinded him, in relation to the wonders which he wrought, ſo that he perceiv'd not they were Miracles.

It was the common talk at *Goa*, that he had rais'd the dead on the Coaſt of *Fiſhery*: After his return to *Goa*, *James Borba*, and *Cozmo Annez*, his two intimate friends, requeſted him to inform them, for God's further glory, how thoſe matters went; and particularly they enquir'd, concerning the Child, who was drown'd in the Well. The holy Man at this requeſt, hung down his head, and bluſh'd exceedingly; when he was ſomewhat recover'd of his baſhfulneſs, *Jeſus*, ſaid he, *what I to raiſe the Dead! can you believe theſe things of ſuch a wretch as I am!* After which, modeſtly ſmiling, he went on: *Alas poor Sinner that*

that I am! they ſet before me a Child, whom they reported to be dead, and who perhaps was not: I commanded him in the name of God to ariſe; he aroſe indeed, and where was the Miracle?

Ordognez Cevalio, who travell'd almoſt round the World, tells us, in the relations of his Voyages, that in *India*, he happen'd to meet a *Japonneſe*, who inform'd him, in a diſcourſe which they had together, of theſe particulars. *Know*, ſaid he, *that being in* Japan, *a* Bonza *by profeſſion, I was once at an Aſſembly of our* Bonza's; *who upon the report of ſo many Miracles, as were wrought by Father* Francis Xavier, *reſolv'd to place him in the number of their Gods: In order to which, they ſent to him a kind of Embaſſy: But the Father was ſeiz'd with horrour at the propoſition of their Deputies. Having ſpoken of God to them, after a moſt magnificent and elevated manner, he ſpake of himſelf, in terms ſo humble, and with ſo much ſelf contempt, that all of us, were much edify'd by his procedure. And the greateſt part of us ſeriouſly reflecting, rather on his carriage than his words, from Prieſts of Idols which we were, became the Worſhippers of* Jeſus Chriſt.

He ſhun'd the Offices of the Society, and believ'd himſelf unworthy of them:

I cannot tell you (wrote he from *Cochin*, to Father *Ignatius*) *how much I ſtand oblig'd to the* Japonneſes; *in favour of whom, God has given me clearly to underſtand the infinite number of my ſins: for 'till that time, I was ſo little recollected, and ſo far wander'd out of my ſelf, that I had not diſcover'd in the bottom of my heart, an Abyſſe of imperfections and failings. It was not 'till my labours and ſufferings in* Japan, *that I began at length to open my eyes, and to underſtand, with God's aſſiſtance, and by my own experience, that it is neceſſary for me to have one, who may watch over me, and govern me. May your holy Charity be pleas'd for this reaſon to conſider what it is you do, in ranging under my command, ſo many Saint-like Souls, of the Fathers and Brethren of our Society. I am ſo little endued with the qualities which are requiſite for ſuch a charge, and am ſo ſenſible that this is true, through God's mercy, that I may reaſonably hope, that inſtead of repoſing on me the care of others, you will repoſe on others the care of me. He infinitely eſteem'd thoſe Miſſioners who were his Seconds; and accounted his own pains for nothing, in compariſon of theirs: After having related, what had been performed by Father* Francis Perez *in* Malacca; *I confeſs* (my Brethren ſaid he, to

to *Paul de Camerino*, and *Antonio Gomez*) *that ſeeing theſe things, I am aſham'd of my ſelf, and my own lazy Cowardiſe makes me bluſh, in looking on a Miſſioner, who infirm and languiſhing as he is, yet labours without intermiſſion in the Salvation of Souls.* *Xavier*, more than once repeats the ſame thing, in his Letter with profound ſentiments of eſteem for *Perez*, and ſtrange contempt of his own performances.

He recommends not any thing ſo much to the Goſpel-Labourers, as the knowledge of themſelves, and ſhunning of Pride. And we need only to open any of his Letters, to behold his Opinions on that Subject.

His Maximes on Humility.

Cultivate Humility with care, in all thoſe things which deprav'd Nature has in horrour; and make ſure, by the aſſiſtance of Divine Grace, to gain a thorough knowledge of your ſelves: for that underſtanding of our ſelves, is the Mother of Chriſtian Humility: Beware eſpecially, leſt the good Opinion, which Men have conceiv'd of you, do not give you too much pleaſure; for thoſe vain delights are apt to make us negligent: and that negligence, as it were by a kind of Enchantment, deſtroys the Humility of our Hearts, and introduces Pride inſtead of it.

Be

Be diſtruſtful of your proper ſtrength, and build nothing upon humane wiſdom, nor on the eſteem of men. By this means you will be in condition to bear whatſoever troubles ſhall happen to you; for God ſtrengthens the humble, and gives him courage, he is proof againſt the greateſt labours, and nothing can ever ſeparate him, from the Charity of Jeſus Chriſt: *not the Devil with his evil Angels, nor the Ocean with its Tempeſts, nor the moſt brutal Nations, with all their barbarity. And if God ſometimes permits, that the Devil put impediments in his way, or that the Elements make war againſt him, he is perſwaded, that it is only for the expiation of his ſins, for the augmentation of his merits, and for the rendring him more humble.*

They who fervently deſire to advance Gods glory, ought to humble themſelves, and be nothing in their own opinion; being diffident even in the ſmalleſt matters of their own abilities; to the end, that in great occaſions, becoming much more diffident of themſelves, through a principle of Chriſtian humility, they may entirely confide in God; and this confidence may give them reſolution: for he who knows that he is aſſiſted from above, can never degenerate into weakneſs.

Whatever you undertake will be acceptable in the ſight of God, if there appear in your conduct a profound Humility; and that you commit the care of your Reputation into his Hands: For he himſelf will not be wanting to give you both Authority and Reputation with Men, when they are needful for you; and when he does it not, 'tis from his knowledge that you will not aſcribe to him, that which only can proceed from him. I comfort my ſelf with thinking, that the ſins of which you find your ſelves guilty, and with which you daily upbraid your own Conſciences, produce in you an extream horrour of windy Arrogance, and a great love of perfection; ſo that humane praiſes will become your Croſſes, and be uſeful to admoniſh you of your failings.

Take heed of your ſelves, my deareſt Brethren; many Miniſters of the Goſpel, who have open'd the way of Heaven to other men, are tormented in Hell, for want of true Humility, and for being carry'd away with a vain opinion of themſelves: On the contrary, there is not to be found in Hell, one ſingle Soul, which was ſincerely humble.

Theſe are the Inſtructions, which the Saint gave in general to his Brethren, on the Subject of Humility; and next behold ſome particular Admonitions which were

were addreſs'd to ſome amongſt them.

I conjure you to be humble and patient towards all the World, ſays he to Father *Cyprian*, who preach'd the Goſpel at *Meliapore*. *For, believe me, nothing is to be done by Haughtineſs and Choller, when it cannot be accompliſh'd by Modeſty and Mildneſs.* He continues, *We deceive our ſelves, in exacting ſubmiſſion and reſpect from men, without any other title to it, than being Members of our Society; and without cultivating that Vertue which has acquir'd us ſo great an Authority in the World. As if we rather choſe, to recommend our ſelves, by that Credit and Reputation, than by the practice of Humility and Patience, and thoſe other Vertues, by which our Society has maintain'd its Dignity and Honour with Mankind.*

Be mindful, writes he to Father *Barzæus*, who was Rector of the Colledge of *Goa*, *to read frequently the Inſtructions which I have left with you; particularly, thoſe which concern Humility; and take an eſpecial care, in conſidering what God has done by you, and by all the Labourers of the Society, that you do not forget your ſelf: For my own particular, I ſhou'd be glad, that all of you wou'd ſeriouſly think, how many things God leaves undone, becauſe you are wanting to him in your Fidelity, and*

I wou'd rather that conſideration ſhou'd employ your thoughts, than thoſe great works, which it has pleas'd our Lord to accompliſh by your Miniſtry; for the firſt reflection will cover you with Confuſion, and make you mindful of your weakneſs; but inſtead of that, the ſecond will puff you up with Vanity, and expoſe you to the danger of having thoughts of Arrogance.

His ſubmiſſion to Gods good pleaſure.

This well grounded humility in *Xavier*, was the Principle of a perfect Submiſſion to the Will of God. He never undertook any thing, without conſulting him before-hand; and the Divine Decrees were his only Rule. *I have made continual Prayers*, ſays he, *ſpeaking of his Voyage to* Macaſſar, *to know what Heaven requires of me; for I was firmly reſolv'd, not to be wanting on my part to fulfil the Will of God, whenſoever it ſhou'd be made known to me. May it pleaſe our Lord*, ſaid he on the ſame ſubject, *that out of his goodneſs we might underſtand what he deſigns by us, to the end we might entirely conform our ſelves to his holy Will, ſo ſoon as it ſhall be diſcover'd to us: For he commands us to be always in a readineſs to obey him at the firſt ſignal, and it becomes us to be as ſtrangers in this World, always prepar'd to follow the voice of our Conductor.*

I wiſh, ſaid he in another place, *that God*

God wou'd declare to us his most holy Will, concerning the Ministries, and Countries, where I may best employ my labours for his glory. I am ready by his Grace to execute those things which he makes me understand to be most pleasing to him, of whatsoever nature they may be, and undoubtedly, he has admirable means of signifying his good pleasure to us; such as are our inward Sentiments, and heavenly Illuminations, which leave no remaining scruple concerning the place to which he has design'd us, nor what we are to undertake for his Service. For we are like Travellers, not fix'd to any Country through which we pass: 'Tis our duty to be prepar'd to fly from one Region to another, or rather into opposite Regions, where the Voice of Heaven shall please to call us. East *and* West, North *and* South, *are all indifferent to me, provided I may have an opportunity of advancing the Glory of our Lord.*

He says elsewhere, *I cou'd wish, that you had ever in your mind this Meditation, that a ready and obedient Will, which is entirely devoted to Gods service, is a more pleasing sacrifice to the Divine Majesty, than all the pomp and glitter of our noisy actions, without that interiour disposition.*

Being throughly convinc'd, that the perfection of the Creature consists in wil-

ling nothing but the Will of the Creator; he ſpoke inceſſantly of God's good pleaſure; and concluded almoſt all his Letters, with his deſires of knowing and fulfilling it. He ſacrific'd all to that Principle; even his ardent wiſhes to die for *Jeſus* by the hands of the *Barbarians*: for though he breath'd after Martyrdom, he well underſtood, that the tender of our life, is not acceptable to God, when he requires it not; and he was more fearful of diſpleaſing him, than deſirous of being a Martyr for him. So that he dy'd ſatisfy'd, when he expir'd in a poor Cabin, of a natural death, though he was at that very time, on the point of carrying the Faith into the Kingdom of *China*: And, it may be therefore ſaid, That he ſacrifis'd not only his own Glory, but even that of *Jeſus Chriſt* to the good pleaſure of God Almighty.

His Religious Obedience.

A man ſo ſubmiſſive to the Orders of Heaven, cou'd not poſſibly want ſubmiſſion in regard of his Superiour, who was to him in the place of God. He had for Father *Ignatius*, General of the Society of *Jeſus*, a Veneration and Reverence mix'd with Tenderneſs, which ſurpaſs Imagination. He himſelf has expreſs'd ſome part of his thoughts on that Subject; and we cannot read them without being

being edify'd. In one of his Letters, which begins in this manner, *My only dear Father, in the Bowels of* Jesus Christ, he says at the Conclusion, *Father of my Soul, for whom I have a most profound respect, I write this to you upon my Knees, as if you were present, and that I beheld you with my Eyes:* It was his Custom to write to him in that posture; so high was the place which *Ignatius* held within his heart.

'God is my witness, my dearest Fa-'ther, *says he in another Letter*, how 'much I wish to behold you in this life, 'that I might communicate to you ma-'ny matters, which cannot be remedy'd 'without your aid: for there is no di-'stance of places, which can hinder me 'from obeying you. I conjure you, my 'best Father, to have some little consi-'deration of us who are in the *Indies*, 'and who are your Children. I conjure 'you, I say, to send hither some holy 'Man, whose fervour may excite our 'lazy faintness. I hope, for the rest, 'that as you know the bottom of our 'Souls, by an illumination from Heaven, 'you will not be wanting to supply us 'with the means, of awakening our lan-'guishing and drowzy Vertue, and of in-'spiring us with the love of true perfecti-

'on. In another of his Letters which is thus superscrib'd, *To* Ignatius, *my holy Father in* Jesus Christ; he sends him word, That the Letter which he receiv'd from his holy Charity, at his return from *Japan*, had replenish'd him with joy; and that particularly he was most tenderly affected, with the last words of it. *I am all yours, yours even to that degree, that it is impossible for me to forget you,* Ignatius. 'When I had read those 'words, *said he*, the tears came flowing 'into my Eyes, and gushing out of 'them; which makes me, that I cannot 'forbear writing them, and recalling to 'my Memory, that sincere and holy 'Friendship, which you always had, and 'still have for me; nothing doubting, but 'that if God has deliver'd me from so many 'dangers, it has principally proceeded 'from your fatherly intercessions for me. He calls himself his Son in all his Letters, and thus subscribes himself in one: *The least of your Children, and most distant from you,* Francis Xavier. But the high Idea's which *Francis* had of *Ignatius*, caus'd him frequently to ask his advice in relation to his own conduct. 'You 'will do a charitable work, *said he*, in 'writing to me a Letter, full of spiritual 'Instructions, as a Legacy bequeath'd to 'one,

'one, who is the leaſt of all your Chil-
'dren, at the fartheſt diſtance from you,
'and who is as it were baniſh'd from
'your preſence, by which I may par-
'take ſome part of thoſe abundant trea-
'ſures which Heaven has heap'd upon
'you. I beſeech you not to be too nig-
'gardly in the accompliſhment of my
'deſires. I conjure you, *ſays he elſe-*
'*where*, by the tender love of *Jeſus*
'*Chriſt*, to give me the method, which
'I ought to keep, in admitting thoſe
'who are to be Members of our Society;
'and write to me at large, conſidering the
'ſmallneſs of my Talent, which is well
'known to you; for if you give me not
'your aſſiſtance, the poor ability which
'I have in theſe matters, will be the oc-
'caſion of my loſing many opportuni-
'ties, for the augmentation of God's
'Glory.

In preſcribing any thing that was dif-
ficult to his Inferiours, he frequently in-
termix'd the name of *Ignatius*. 'I pray
'you by our Lord, and by *Ignatius* the
'Father of our Society. I conjure you
'by the Obedience, and by the Love
'which you owe to our Father *Ignatius*.
'I require this of you, in the name of the
'beatify'd Father *Ignatius*. Remember,
'*ſaid he farther*, to what degree, both

'great

'great and ſmall, reſpect our Father *Ig-*
'*natius*.

With theſe Sentiments, both of affection and eſteem, he depended abſolutely on his Superiour. 'If I believ'd, *ſays he*, '*writing from the* Indies, *to Father* Simon 'Rodriguez, that the ſtrength of your Body, were equal to the vigour of your 'Mind, I ſhou'd invite you to paſs the Seas, 'and deſire your company in this new 'World: I mean, if our Father *Ignatius* 'ſhou'd approve and counſel ſuch a Voy-'age. For he is our Parent, it behoves 'us to obey him; and it is not permitted 'us to make one ſtep without his Or-'der.

In this manner, *Xavier* had recourſe to *Ignatius*, on all occaſions, as much as the diſtance of places wou'd permit; and the Orders which he receiv'd, were to him inviolable Laws. 'You ſhall not ſuffer 'any one, (*ſo he writ to* Gaſper Barzæus, '*Rector of the Colledge of* Goa) to receive 'the Orders of Prieſthood, who is not ſuf-'ficiently learn'd; and who has not given, 'for the ſpace of many years, ſufficient 'examples of his good life in our Society; 'becauſe our Father *Ignatius*, has expreſ-'ly forbidden it. For the ſame reaſon he exactly obſerv'd the Conſtitutions of the Society. 'Make not haſte, *writes he*

'*in*

'*in the same Letter to* Barzæus, to receive 'Children which are too young: And 'totally reject such sorts of people, whom 'Father *Ignatius* wou'd have for ever ex-'cluded from our Order. But nothing, perhaps, can more clearly discover how perfect the submission of *Xavier* was, than what his Superiour himself thought of it. At the time when *Xavier* dy'd, *Ignatius* had thoughts of recalling him from the *Indies*, not doubting, but at the first notice of his Orders, this zealous Missioner, wou'd leave all things, out of his Obedience. And on this occasion he wrote to him, a Letter bearing date the 28*th* of *June*, in the year 1553. Behold the passage which concerns the business of which we are speaking. *I add*, says *Ignatius* in his Letter, *that having in prospect the Salvation of Souls, and the greater service of our Lord, I have resolv'd to command you in vertue of holy Obedience, to return into* Portugal, *with the first opportunity; and I command you this in the name of* Christ. *But that you may more easily satisfy those, who are desirous of retaining you in the* Indies, *for the good of those Countries, I will present you with my reasons: You know in the first place, of what weight are the Orders of the King of* Portugal, *for the confirmation*

tion of Religion in the East, *for the propagation of it in* Guinea, *and* Brasile: *and you can rightly judge, that a Prince so Religious as he, will do all things necessary, for the advancement of Gods Honour, and the conversion of People, if one of your Ability and Experience, shall personally instruct him. And besides, 'tis of great importance, that the holy Apostolical See, shou'd be inform'd of the present state of* India, *by some authentick Witness; to the end, that Popes may issue out spiritual supplies, as well to the new, as to the ancient Christianity of* Asia; *without which, neither the one nor the other can subsist; or cannot subsist without much trouble; and no body is more proper than your self for this; both in respect of your knowledge in the Affairs of the new World, and of your Reputation in these parts.*

You know moreover, of what consequence it is, that the Missioners who are sent to the Indies, *shou'd be proper for the end propos'd: and 'tis convenient, on that account, that you come to* Portugal *and* Rome. *For not only many more will be desirous of going on those Missions, but you will make a better choice of Missioners; and will see more clearly to what parts such and such are proper to be sent. You judge your self, of what consideration it is, not to be mistaken in these Affairs. And whatsoever*

ſoever relation you can ſend us, your Letters are not ſufficient to give us a true notion, of what Labourers are fitting for the Indies. *'Tis neceſſary that you, or ſome one, as intelligent as you, ſhou'd know and practice thoſe who are deſign'd for thoſe Countries. Beſides what it will be in your power to do for the common benefit of the* Eaſt, *you will warm the Zeal of the King of* Portugal, *in relation to* Ethiopia, *which has been under conſideration for ſo many years, but nothing yet perform'd. You will alſo be of no little uſe to the Affairs of* Congo *and* Braſile, *on which you can have no influence in* India, *for want of Commerce betwixt them and you. But if you think your preſence may be neceſſary, for the Government of thoſe of the Society who are in the* Indies, *you may govern them more eaſily from* Portugal, *than you can from* China *or* Japan. *For what remains, I remit you to the Father, Maſter* Polanque, *and recommend my ſelf moſt cordially to your good Prayers, beſeeching the Divine Goodneſs to multiply his favours on you; to the end, that we may underſtand his moſt holy Will, and that we may perfectly perform it.*

Father *Polanque*, who was Secretary to Father *Ignatius*, and Confident to all his purpoſes, has given teſtimony, That the intention of the holy Founder was to

to make *Xavier* General of the Society. The Letter of *Ignatius* found *Xavier* dead. But we may judge of what he wou'd have done, by what he writ before his death to *Ignatius* himself, who had testify'd so earnest a desire to see him. *Your holy Charity*, says he in his Letter, *tells me, that you have an earnest desire to see me once again, in this present life: God who looks into the bottom of my Heart, can tell how sensibly that mark of your tenderness has touch'd me. Truly, whenever that expression of yours returns to my remembrance, and it frequently returns, the tears come dropping from my Eyes, and I cannot restrain them; while I revolve that happy thought; that once, yet once again it may be given me to embrace you. I confess, it appears difficult to compass my desires, but all things are possible to holy Obedience.*

Undoubtedly, if the Letter of *Ignatius* had found *Xavier* alive, he had soon been seen in *Europe*; for having offer'd of his own free motion, to leave the *Indies*, *Japan*, and *China*, and all the business which he had upon his hands, and having said, that the least beckoning of his Superiour shou'd be sufficient for it, what wou'd he not have done, when he had receiv'd a positive command to abandon all, and repass the Seas.

His

His Maxims of obedience ſhew clearly what his own ſubmiſſion was.

His Maximes on obedience, and his love for the Society.

'There is nothing more certain, nor 'leſs ſubject to miſtake, than always to 'be willing to obey. On the contrary, 'tis dangerous to live in complaiſance to 'our own wills; and without following 'the motion of our Superiours: for though 'we chance to perform any good action, 'yet if we never ſo little deviate from 'that which is commanded us, we may 'reſt aſſur'd, that our action is rather vi'cious than good.

'The Devil by his malicious ſuggeſtions, 'tempts the greateſt part of thoſe who 'have devoted themſelves to God's ſer'vice. *What make you there*, he ſecretly whiſpers, *ſee you not that you do but loſe 'your labour?* reſiſt that thought with all 'your ſtrength; for it is capable not only 'of hindring you in the way to perfecti'on, but alſo of ſeducing you from it: 'and let every one of you, perſwade him'ſelf, that he cannot better ſerve our 'Lord, than in that place, where he is 'ſet by his Superiour. Be alſo ſatisfy'd, 'that when the time of God is come, he 'will inſpire your Superiours with 'thoughts of ſending you to ſuch places, 'where your labours ſhall abundantly 'ſucceed. In the mean time, you ſhall

'poſſeſs

'poſſeſs your Souls in peace. By this 'means, you will well employ your pre-'cious time, though too many do not 'underſtand its value: and make great 'proficiencies in virtue. 'Tis far other-'wiſe with thoſe reſtleſs Souls, who do 'no good in thoſe places where they wiſh 'to be, becauſe they are not there; and 'are unprofitable both to themſelves and 'others where they are, becauſe they de-'ſire to be other-where.

'Perform with great affection, what 'your Superiours order you, in relation 'to domeſtick diſcipline, and ſuffer not 'your ſelf to be ſurpris'd with the ſug-'geſtions of the evil Spirit, who en-'deavours to perſwade you, that ſome 'other Employment wou'd be fitter for 'you: his deſign is, that you ſhou'd ex-'ecute that Office ill, in which you are 'employ'd: I intreat you therefore, by 'our Lord and Saviour *Jeſus Chriſt*, to 'conſider ſeriouſly, how you may over-'come thoſe temptations, which give 'you a diſtaſt of your employment; and 'to meditate more on that, than how to 'ingage your ſelf in ſuch laborious Af-'fairs, as are not commanded you. Let 'no man flatter himſelf; 'tis impoſſible 'to excel in great matters, before we 'arrive to excel in leſs: and 'tis a groſs

'errour,

'errour, under the pretence of saving 'Souls, to shake off the Yoke of Obe- 'dience, which is light and easie, and to 'take up a Cross, which without com- 'parison, is more hard and heavy.

'It becomes you to submit your will 'and judgment to your Governours; 'and to believe that God will inspire 'them, in reference to you, with that 'which will be most profitable to you. 'For the rest, beware of asking any 'thing with importunity, as some have 'done, who press their Superiours with 'such earnestness, that they even tear 'from them that which they desire, 'though the thing which they demand 'be in it self pernicious; or if it be re- 'fus'd them, complain in publick, that 'their life is odious to them: They per- 'ceive not, that their unhappiness pro- 'ceeds from their neglect of their vow, 'and their endeavour to appropriate that 'will to themselves, which they have al- 'ready consecrated to our Lord. In ef- 'fect, the more such people live accord- 'ing to their own capricious fancy, the 'more uneasie and melancholick is their 'life.

The holy man, was so thoroughly perswaded, that the perfection of the Society of Jesus consisted in obedience,

that he frequently commanded his Brethren in vertue of their holy obedience, thereby to increaſe their merit.

'I pray you, *ſaid he to two Miſſioners* '*of* Comorine, to go to the Iſles *del* '*Moro*, and to the end you may the bet-'ter have occaſion of meriting by your 'obedience, I poſitively command you.

But it is impoſſible to relate, with what tenderneſs he lov'd the Society, nor how much he concern'd himſelf in all their intereſts, though of the ſmalleſt moment. Being in *Portugal*, before his Voyage to the *Indies*, he wrote not any Letters to *Rome*, wherein he did not teſtify his great deſire to know what progreſs it made in *Italy*. Writing to the Fathers, *Le Gay*, and *Laynez*, he ſays thus: *Since our rule is confirm'd, I earneſtly deſire to learn the names of thoſe, who are already receiv'd into our Order, and of ſuch as are upon the point of being admitted. He exhorts them, to thank the King of* Portugal, *for the deſign which his Majeſty had to build a Colledge, or a Houſe for the Society: and we ought to make this acknowledgement to the King*, ſaid he, *to ingage him thereby, to begin the Building.*

The news which he receiv'd from Father *Ignatius*, and the other Fathers who were at *Rome*, gave him infinite conſolation.

tion. *I have receiv'd your Letters, which I expected with much impatience, and have receiv'd them with that joy, which Children ought to have, in receiving ſome pleaſing news from their Mother. In effect, I learn from them, the proſperous condition of all the Society; and the holy Employments wherein you ingage your ſelves, without intermiſſion.*

He cou'd ſcarcely moderate his joy, whenſoever he thought on the eſtabliſhment of the Society: Thus he wrote from the *Indies* to *Rome*: *Amongſt all the favours which I have receiv'd from God in this preſent life, and which I receive daily, the moſt ſignal, and moſt ſenſible, is to have heard that the Inſtitute of our Society has been approv'd and confirm'd by the Authority of the Holy See. I give immortal thanks to* Jeſus Chriſt, *that he has been pleas'd his Vicar ſhou'd publickly eſtabliſh the form of life, which he himſelf has preſcrib'd in private to his Servant, our Father* Ignatius.

But *Xavier* alſo wiſh'd nothing more, than to ſee the Society increas'd; and he felt a redoubling of his joy, by the ſame proportion, when he had notice of their gaining new Houſes in the Eaſt, or when he heard from *Europe*, of the foundation of new Colledges.

To conclude, he had not leſs affection for the particular perſons, who were

Members of the Society, than for the body of it. His Brethren were ever preſent in his thoughts,; and he thought it not enough to love them barely without a continual remembrance of them. *I carry about with me*, (thus he writes to the Fathers at *Rome*) *all your Names, of your own hand-writing, in your Letters; and I carry them together, with the ſolemn form of my profeſſion. By which he ſignifies not only how dear the Sons of the Society were to him, but alſo how much he eſteem'd the honour of being one of their number.*

His Poverty, and his Mortification.

The love which he bore to Goſpel-poverty, caus'd him to ſubſiſt on Alms, and to beg his Bread from door to door, when he might have had a better proviſion made for him. Being even in the Colledge of *Goa*, which was well endow'd, he ſought his livelyhood without the Walls, the more to conform himſelf to the poverty of his bleſſed Saviour. He was always very meanly cloath'd, and moſt commonly had ſo many patches on his Caſſock, that the Children of the *Idolaters* derided him. He piec'd up his tatters with his own hand, and never chang'd his habit, till it was worn to rags; at leaſt, if the honour of God, and the intereſt of Religion, did not otherwiſe oblige him. At his return from

Japan

Japan to *Malacca*, where he was receiv'd with ſo much honour, he wore on his back a torn Caſſock, and a ruſty old Hat on his head.

The *Portugueſes*, beholding him always ſo ill apparell'd, often deſir'd him to give them leave to preſent him with a new habit: but ſeeing he wou'd not be perſwaded, they once devis'd a way, of ſtealing his Caſſock, while he was aſleep. The trick ſucceeded, and *Xavier*, whoſe Soul was wholly intent on God, put on a new habit, which they had laid in the place of his old garment, without diſcovering how they had ſerv'd him. He paſs'd the whole day in the ſame ignorance of the cheat, and it was not till the evening that he perceiv'd it. For ſupping with *Francis Payva*, and other *Portugueſes*, who were privy to the matter; 'tis perhaps to do honour to our Table, ſaid one amongſt them, that you are ſo ſpruce to day, in your new habit. Then, caſting his eyes upon his Cloaths, he was much ſurpris'd, to find himſelf in ſo ſtrange an Equipage. At length being made ſenſible of the prank which they had plaid him, he told them ſmiling, *that it was no great wonder that this rich Caſſock, looking for a Maſter in*

the dark, cou'd not ſee its way to ſome body who deſerv'd it better.

As he liv'd moſt commonly amongſt the poorer ſort of *Indians*, who had nothing to beſtow, and who for the moſt part went naked, he enjoy'd his Poverty without moleſtation. All his moveables were a Matt, on which he lay ſometimes, and a little Table, whereon were his Writings, and ſome little Books, with a wooden Crucifix, made of that, which the *Indians* call the wood of St. *Thomas*.

He cheerfully underwent the greateſt hardſhips of Poverty: and writing from *Japan* to the Fathers of *Goa*, his words were theſe: *Aſſiſt me, I beſeech you, my dear Brethren, in acknowledging to Almighty God, the ſignal favour he has done me: I am at length arriv'd at* Japan, *where there is an extream ſcarcity of all things: which I place amongſt the greateſt Benefits of Providence.*

Mortification is always the Companion of poverty in Apoſtolical perſons. *Xavier* bore conſtantly along with him, the inſtruments of Penance; Hair cloath, Chains of Iron, and Diſciplines, pointed at the ends, and exceeding ſharp. He treated his fleſh with great ſeverity, by the ſame motive, which oblig'd St. *Paul* the Apoſtle to chaſtiſe his Body, and to reduce

reduce it into ſervitude; leaſt having preach'd to other men, he might himſelf become a Reprobate.

At Sea, the Ship tackling ſerv'd him for a Bed; on Land a Matt, or the Earth it ſelf. He eat ſo little, that one of his Companions aſſures us, that without a Miracle he cou'd not have liv'd. Another tells us, that he ſeldom, or never drank Wine, unleſs at the Tables of the *Portugueſes*; for there, he avoided ſingularity, and took what was given him. But afterwards he reveng'd himſelf on one of thoſe repaſts, by an abſtinence of many days.

When he was at *Cape Comorine*, the Viceroy *Don Alphonſo de Soſa*, ſent him two Barrels of excellent Wine: He did not once taſte of it, though he was then brought very low, through the labours of his Miniſtry, but diſtributed the whole amongſt the poor.

His ordinary nouriſhment in the *Indies*, was Rice, boyl'd in water, or ſome little piece of Salt-Fiſh: but during the two years and a half, of his reſidence in *Japan*, he totally abſtain'd from Fiſh, for the better edification of that People. And writ to the Fathers at *Rome*, *that he wou'd rather chooſe to dye of hunger, than to give any man the leaſt occaſion of ſcandal.*

ſcandal. He alſo ſays, *I count it for a ſignal favour, that God has brought me into a Country, deſtitute of all the comforts of life, and where, if I were ſo ill diſpos'd, it wou'd be impoſſible for me, to pamper up my Body with delicious fare.* He perpetually travell'd by Land, on foot; even in *Japan*, where the ways are aſperous, and almoſt impaſſable: and often walk'd with naked feet, in the greateſt ſeverity of Winter.

The hardſhips of ſo long a Navigation, *ſays he*, ſo long a ſojourning amongſt the *Gentiles*, in a Country parch'd up with exceſſive heats, all theſe incommodities being ſuffer'd, as they ought to be, for the ſake of *Chriſt*, are truly an abundant ſource of conſolations. For my ſelf, *I am verily perſwaded, that they who love the Croſs of* Jeſus Chriſt, *live happy in the midſt of ſufferings; and that it is a death when they have no opportunities to ſuffer. For can there be a more cruel death, than to live without* Jeſus Chriſt, *after once we have taſted of him? Is any thing more hard, than to abandon him, that we may ſatisfy our own inclinations? believe me, there is no other Croſs, which is to be compar'd to that. How happy is it, on the other ſide, to live, in dying daily, and in conquering our paſſions,*

to

to ſearch after, not our proper intereſts, but the intereſts of Jeſus Chriſt.

His interiour mortification was the principle of theſe thoughts in this holy man; from the firſt years of his Converſion, his ſtudy was to gain an abſolute conqueſt on himſelf; and he continu'd always to exhort others, not to ſuffer themſelves to be hurried away, by the fury of their natural deſires. He writes thus to the Fathers and Brethren of *Coimbra*, from *Malacca*; *I have always preſent in my thoughts, what I have heard from our Holy Father* Ignatius, *that the true Children of the Society of Jeſus, ought to labour exceedingly in overcoming of themſelves.*

If you ſearch our Lord in the Spirit of truth, ſays he to the Jeſuites of *Goa, and generouſly walk in thoſe ways, which conduct you to him, the Spiritual delights which you taſte in his ſervice, will ſweeten all thoſe bitter agonies, which the conqueſt of your ſelves will coſt you. O my God, how groſly ſtupid is mankind, not to comprehend that by a faint and cowardly reſiſtance of the aſſaults of the Devil, they deprive themſelves of the moſt pure and ſincere delights which life can give them.*

By the daily practice of theſe Maxims, *Xavier* came to be ſo abſolute a Maſter of his

his passions, that he knew not what it was to have the least motion of choler, and impatience: and from thence proceeded partly, that tranquility of Soul, that equality of Countenance, that perpetual Chearfulness, which render'd him so easie and so acceptable in all Companies.

His purity of Soul and Body.

'Tis natural, for a man who is extreamly mortify'd, to be chaste. And so was *Xavier*, to such a degree of perfection, that we have it certify'd from his Ghostly Fathers, and amongst others, from the Vicar of *Meliapore*, that he liv'd and dy'd a Virgin. From his youth upward he had an extream horrour for impurity; notwithstanding, that he was of a sanguine complexion, and naturally lov'd pleasure. While he was a Student at *Paris*, and dwelt in the Colledge of *Sainte Barbe*, his Tutor in Philosophy, who was a man lost in debauches, and who dyed, of a dishoneſt disease, carried his Scholars by night to Brothel-houses. The abominable man did all he cou'd, towards the debauching of *Francis Xavier*, who was handsom, and well shap'd, but he cou'd never accomplish his wicked purpose: so much was the youth estrang'd from the uncleanness of all fleshly pleasures.

For

For what remains, nothing can more clearly make out his love to purity, than what happen'd to him once at *Rome*. *Simon Rodriguez* being fallen ſick, Father *Ignatius* commanded *Xavier* to take care of him, during his diſtemper. One night, the ſick man awaking, ſaw *Xavier*, who was aſleep at his beds-feet, thruſting out his arms in a dream, with the action of one who violently repells an Enemy: he obſerv'd him, even caſting out blood in great abundane, through his noſtrils and at his mouth. *Xavier* himſelf awaking, with the labour of that ſtrugling, *Rodriguez* enquir'd of him the cauſe of that extream agitation, and the guſhing of his blood. *Xavier* would not ſatisfie him at that time, and gave him no account of it, 'till he was juſt upon his departure to the *Indies*; for then being urg'd a-new by *Rodriguez*, after he had oblig'd him to ſecrecy, *Know* ſaid he, my Brother, Maſter *Simon*, *that God, out of his wonderful mercy, has done me the favour to preſerve me even 'till this hour, in entire purity: and that very night I dreamt, that lodging at an Inn, an impudent Woman wou'd needs approach me. The motion of my arms was to thruſt her from me; and to get rid of her: and the blood which I threw out, proceeded from my agony.*

But

But whatsoever detestation *Xavier* had, even for the shadow of a sin, he was always diffident of himself; and withdrew from all conversation of Women, if charity oblig'd him not, to take care of their conversion. And even on such occasions, he kept all imaginable measures, never entertaining them with discourse, unless in publick places, and in sight of all the world: nor speaking with them of ought, but what was necessary, and then also sparing of his words, and with a grave, modest, and serious countenance. He would say, *That in general conversation, we cou'd not be too circumspect in our behaviour towards them; and that however pious the intentions of their Confessours were, there still remain'd more cause of fear, to the directours in those entertainments, than of hope, that any good shou'd result from them, to the Women Penitents.*

Besides all this, he kept his senses curb'd, and recollected, examin'd his conscience often every day; and daily confess'd himself when he had the convenience of a Priest. By these means, he acquir'd such a purity of Soul and Body, that they who were of his intimate acquaintance, have declar'd, that they cou'd never observe in him, ought that was not within the rules of the exactest decency.

In

In like manner, he never forgave himſelf the leaſt miſcarriage; and 'tis incredible how far the tenderneſs of his Conſcience went on all occaſions. In that Veſſel which carried him from *Lisbonne* to the *Indies*, a Child who was of years which are capable of inſtruction, one day happen'd to dye ſuddenly: *Xavier* immediately enquir'd, if the Child had been uſually preſent at Catechiſm, together with the Ship's Company? It was anſwer'd in the negative; and at the ſame moment, the man of God, whoſe countenance commonly was cheerful, appear'd extreamly ſad. The Viceroy *Alphonſo de Soſa*, ſoon obſerv'd it, and knowing the cauſe of his affliction, ask'd the Father, if he had any former knowledge, that the Child came not to Catechiſm; If I had known it, reply'd *Xavier*, I had not fail'd to have brought him thither: But, why then, ſaid the Viceroy are you thus diſquieted for a thing you know not, and of which you are no ways guilty? 'Tis, reply'd the Saint, becauſe I ought to upbraid my ſelf with it as a fault, that I was ignorant that any perſon, who was imbark'd with me, wanted to be taught the Chriſtian Faith.

His devotion to the Bleſſed Virgin.

A body ſo chaſte, and a mind ſo pure, cou'd not have been, but of one who was faithfully devoted to the holy Virgin. The Saint honour'd, and lov'd her all his life, with thoughts full of reſpect and tenderneſs. It was in the Church of *Mont Martre*, dedicated to the Mother of God, and on the day of her Aſſumption, that he made his firſt vows. It was in that of *Loretto*, that he had his firſt inſpiration, and conceiv'd his firſt deſires of going to the *Indies*. He petition'd for nothing of our Lord, but by the interceſſion of his Mother: and in the expoſition which he made of the Chriſtian Doctrine; after addreſſing himſelf to *Jeſus* to obtain the grace of a lively and conſtant Faith, he fail'd not of addreſſing himſelf to *Mary*. He concluded all his inſtructions with the *Salve Regina*, he never undertook any thing, but under her *protection*; and in all dangers, he had always recourſe to the bleſſed Virgin, as his Patroneſs. For the reſt, to ſhew that he depended on her, and made his glory of that dependance. He commonly wore a Chaplet about his neck, to the end that Chriſtians might take delight in ſaying the Chaplet; and made frequent uſe of it in the operation of his Miracles.

When

When he pass'd whole nights at his devotions in Churches, it was almost always before the Image of the Virgin, and especially, he offer'd his vows to her, for the Conversion of notorious Sinners, and also for the remission of his own offences, as himself testifies in a Letter of his, which shews not less his humility, than his confidence in the intercession of the Blessed Virgin. *I have taken the Queen of Heaven for my Patroness, that, by her Prayers I may obtain the pardon of my innumerable sins.* He was particularly devoted to her immaculate Conception, and made a vow to defend it, to the utmost of his power.

In conversation, he frequently spoke of the greatness of the divine *Mary*; and attracted all men to her service. In fine, being just upon the point of drawing his last breath, he invok'd her name with tender words, and besought her, to shew her self his Mother.

These are the principal vertues, which were collected, to be presented to the Holy See. The Archbishop of *Goa*, and all the Bishops of *India*, seconded the designs of the King of *Portugal*, by acting on their side with the *Pope*, for the canonization of *Xavier*. But no one, in process of time, sollicited with more splendour, than the King of *Bungo*. This

His Canonization is sollicited, and what is done in order to it, by the King of Bungo

This Prince, who was upon the point of being converted, when *Xavier* left *Japan*, had no sooner lost the holy man, but he was regain'd by the *Bonza's*, and fell into all the disorders of which a *Pagan* can be capable. He confess'd the Christian Law to be the better; but said it was too rigorous, and that a young Prince, as he was, born in the midst of pleasures, cou'd not brook it. His Luxury hinder'd him not from the love of Arms, nor from being very brave, and he was so fortunate in War, that he reduc'd four or five Kingdoms under his Obedience. In the course of all his Victories, the last words which Father *Francis* had said to him, concerning the vanity of the World, and the necessity of Baptism, came into his remembrance: he made serious reflections on them, and was so deeply mov'd by them, that one day he appear'd in publick, with a Chaplet about his neck, as it were to make an open profession of Christianity.

The effects were correspondent to the appearances: he had two Idols in his Palace of great value, which he worshipped every day, prostrating himself before them, with his forehead touching the ground: these Images he commanded to be thrown into the Sea. After this, applying

plying himſelf to the exerciſes of Piety and Penitence, he totally renounc'd his ſenſual pleaſures, and was finally Baptis'd by Father *Cabira*, of the Society of *Jeſus*. At his Baptiſm he took the name of *Francis*, in memory of the holy Apoſtle *Francis Xavier*, whom he acknowledg'd for the Father of his Soul, and whom he call'd by that title, during the remainder of his life.

The King of *Bungo* had hitherto been ſo fortunate, that his Proſperity paſs'd into a Proverb. But God was pleas'd to try him. Two Months after his Baptiſm, the moſt conſiderable of his Subjects, entring into a *Solemn League and Covenant* againſt him, out of hatred to Chriſtianity, and joyning with his neighbouring Princes, defeated him in a pitch'd Battle, and deſpoyl'd him of all his Eſtates. He endur'd his ill fortune, with great conſtancy, and when he was upbraided by the *Gentiles*, that the change of his Religion had been the cauſe of his ruine, he made a Vow at the foot of the Altar, to live and dye a Chriſtian; adding, by a holy tranſport of Zeal, that if all *Japan*, and all *Europe*, if the Fathers of the Society, and the Pope himſelf ſhou'd renounce our Saviour *Jeſus Chriſt*, yet, for his own particular he

wou'd confeſs him to the laſt gaſp; and be always ready, with God's aſſiſtance, to ſhed his Blood, in teſtimony of his Faith.

As the Piety of this Prince diminiſh'd nothing of his Valour, nor of his Conduct, having gather'd up the remainder of his Troops, he reſtor'd himſelf by degrees, partly by force of Arms, and partly by amicable ways of Treaty. His principal care after his re-eſtabliſhment, was to baniſh Idolatry out of his Eſtates, and to reſtore the Catholick Religion. His Devotion led him to ſend a ſolemn Embaſſy to Pope *Gregory* the Thirteenth, who at that time govern'd the Church. *Don Mancio* his Embaſſadour, being arriv'd at *Rome*, with thoſe of the King of *Arima*, and the Prince of *Omura*, was not ſatisfy'd with bringing the Obedience of the King his Maſter, to the Vicar of *Jeſus Chriſt*, by preſenting him the Letters of *Don Francis*, full of ſubmiſſion and reſpect to the holy See; but he alſo petition'd him, in the name of his Sovereign, to place the Apoſtle of *Japan* amongſt thoſe Saints, whom the Faithful honour, and declar'd to his Holineſs, *That he cou'd not do a greater favour to the King of* Bungo.

He is had in veneration through all Aſia.

In the mean time the Memory of *Xavier*, was venerated more than ever, through

through all *Asia*. An Embassadour from the great *Mogul* being come to *Goa*, to desire some Fathers of the Society might be sent to explain the Mysteries of Christianity to that Emperour, ask'd permission to see the Body of Father *Francis*; but he durst not approach it, till first himself and all his train had taken off their Shoes; after which Ceremony, all of them, having many times bow'd themselves to the very ground, pay'd their respects to the Saint, with as much devotion as if they had not been *Mahometans*. The Ships which pass'd in sight of *Sancian* saluted the place of his death with all their Cannon: sometimes they landed on the Island, only to view the spot of Earth, where he had been buried for two months and a half, and to bear away a turff of that holy ground. Insomuch, that the *Chineses*, entring into a belief, that there was some hidden treasure in the place, set guards of Souldiers round about it, to hinder it from being taken thence. One of the new *Indian* Converts, and of the most devoted to the Man of God, not content with seeing the place of his death, had also the curiosity, to view that of his Nativity: Insomuch, that travelling through a vast extent of Land, and passing through immense Oceans, he ar-

riv'd at the Caſtle of *Xavier*: Entring into the Chamber where the Saint was born, he fell upon his Knees, and with great devotion kiſs'd the Floor; which he wa-ter'd alſo with his tears. After this, without farther thought, or deſire of ſeeing any thing beſides in *Europe*, he took his way backwards to the the *Indies*; and counted for a mighty treaſure, a little piece of Stone, which he had looſen'd from the Walls of the Chamber, and carry'd away with him, in the nature of a Relick.

Miracles are wrought in all places through his Interceſſion.

For what remains, a ſeries of Miracles was blaz'd abroad in all places. Five or ſix paſſengers, who had ſet ſail from *Malacca* towards *China*, in the Ship of *Benedict Coeglio*, fell ſick, even to the point of death. So ſoon as they were ſet on ſhore at *Sancian*, they caus'd themſelves to be carried to the Meadow, where *Xavier* had been firſt interr'd; and there having cover'd their heads with that Earth which once had touch'd his holy Body, they were perfectly cur'd upon the ſpot.

Xavier appear'd to divers people, on the Coaſt of *Travancor*, and that of *Fiſhery*, ſometimes to heal them, or to comfort them in the agonies of death: at other times to deliver the Priſoners, and to reduce Sinners into the ways of Heaven.

His

His name was propitious on the Seas, in the moſt evident dangers. The Ship of *Emanuel de Sylva*, going from *Cochin*, and having taken the way of *Bengala*, in the midſt of the Gulph, there aroſe ſo furious a Tempeſt, that they were conſtrain'd to cut the Maſt, and throw all the Merchandiſes over-board: when nothing leſs than Shipwrack was expected, they all implor'd the aid of the Apoſtle of the *Indies*, *Francis Xavier*. At the ſame inſtant, a Wave, which was rolling on, and ready to break over the Ship, like ſome vaſt Mountain, went backward on the ſudden, and diſſipated into Foam. The Seamen and Paſſengers, at the ſight of ſo manifeſt a Miracle, invok'd the Saint with loud voices, ſtill as the Tempeſt grew upon them; and the Billows fail'd not of retiring always at the name of *Xavier*: But whenever they ceas'd from calling on him, the Waves outrageouſly ſwell'd, and beat the Ship on every ſide.

It may almoſt be ſaid, That the Saint in perſon wrought theſe Miracles; but it is unconceivable, how many were perform'd by the Subſcriptions of his Letters, by the Beads of his Chaplet, by the pieces of his Garments; and finally, by

every thing which had once been any way appertaining to him.

The Croſſes, which he had erected with his own hand on ſundry Coaſts to be ſeen from far by Mariners and Travellers, were loaded with the Vows and Gifts, which Chriſtians, *Saracens*, and Idolaters had faſten'd to them daily, in acknowledgment of favours which they had receiv'd, through the interceſſion of the holy Man. But the moſt celebrated of thoſe Croſſes, was that at *Cotata*, whereon an Image of *Xavier* was plac'd. A blind man receiv'd ſight by embracing of that Croſs: two ſick men were cur'd on the inſtant; one of which, who was aged, had a ſetled Palſie, and the other was dying of a bloody Flux. Copies were made of that miraculous Image at *Cotata*; and *Gaſper Gonçalez* brought one of them to *Cochin*. It was eleven of the Clock at night, when he enter'd into the Port: An hour afterwards, the houſe of *Chriſtopher Miranda*, adjoining to that of *Gonçalez*, happen'd to be on Fire. The *North wind* then blowing, and the Building being almoſt all of Wood, the burning began with mighty rage, and immediately a Maid belonging to the houſe was burn'd. The Neighbours awaken'd with the cries of Fire, caſt their Goods out at the

the Windows, in confuſion; there being no probability of preſerving the houſes, becauſe that of *Miranda* was the higheſt, and the burning Coals, which flew out on every ſide, together with the Flames, which were driven by the Wind, fell on the tops of the Houſes, that were only cover'd with bows of Palm-trees, dry, and eaſy to take Fire. In this extremity of danger, *Gonçalez* bethought himſelf of the holy Image which he had brought, falling on his Knees, accompany'd by all his domeſtick Servants, he held it upwards to the Flames, and invok'd Father *Francis* to his aſſiſtance. At the ſame inſtant the Fire was extinguiſh'd of it ſelf; and the Town in this manner preſerv'd from deſolation, when it was ready to be burn'd to Aſhes.

A Medal which had on one ſide the Image of the Saint, and on the other, that of the holy Virgin, holding the little *Jeſus*, wrought yet more admirable effects. It was in the poſſeſſion of a Vertuous Widow of *Cochin*, born at *Tamuzay* in *China* and nam'd *Lucy de Vellanzan*, who had formerly been inſtructed at *Malacca* in the Myſteries of Faith, by *Xavier* himſelf; and who was aged an hundred and twenty years, when ſhe was juridically interrogated, concerning the

Miracles which had been wrought by her Medal. All infirm persons who came to *Lucy*, receiv'd their cure so soon as she had made the sign of the Cross with her Medal over them; or when she had sprinkled them with Water, wherein the Medal had been dipt; in saying only these words: *In the name of* Jesus, *and of Father* Francis, *be your health restor'd.*

I have seen many, says an Eye-witness, *who have been cur'd on the instant, by being only touch'd with that Medal: Some, who being only putrify'd, ejected through the Nose corrupted Flesh, and matter of a most offensive scent; others who were reduc'd to the meagerness of Skeletons, by Consumptions of many years; but the most celebrated Cures, were those of* Gonsalvo Rodriguez, Mary Dias, *and* Emanuel Fernandez Figheredo.

Three remarkable Cures.

Rodriguez had a great Impostume on the left side, very near the Heart, which had been breeding many Months. The Chirurgeons for fear of exasperating the malady, by making an Incision in so dangerous a part, endeavour'd to dry up the humour, by applying other Remedies. But the Impostume degenerated into a Cancer, which gave the Patient intolerable pains, and made him Heart and Stomach sick. *Rodriguez* having notice given

ven him, what wonders were wrought by the *Chineſe* Chriſtian, by means of the Medal of Father *Xavier*, went immediately to her, and kneel'd before her. The *Chineſe* only touch'd him thrice, and made the ſign of the Croſs over him, according to her Cuſtom; and at the ſame moment, the Cancer vaniſh'd; the Fleſh return'd to its natural colour, on the part where the Ulcer had been formerly, and *Rodriguez* found himſelf as well, as if nothing had ever ail'd him.

Mary Dias was not only blind, but taken with the Palſie over half her Body, on the right ſide of it; ſo that her Arm hung dead from her Shoulder, and ſhe had only the uſe of one Leg: deſpairing of all natural Remedies, ſhe caus'd her ſelf to be convey'd to *Lucy*'s Lodgings. The Hoſpitable Widow, kept her in her Houſe for the ſpace of ſeven days; and waſhed her every of thoſe days with the Water wherein the Medal had been dipt. On the ſeventh day, ſhe made the ſign of the Croſs over the Eyes of the Patient with the Medal it ſelf; and then *Dias* recover'd her ſight: Her Palſie, in like manner, left her; ſo that ſhe was able to walk alone, to the Church of the Society, where ſhe left her Crutches.

As for *Emanuel Gonçalez Figheredo*, both his

his Legs for a long time, had been cover'd with Ulcers, and were become ſo rotten, that Worms were continually crawling out of them. The Phyſicians, to divert the humours, put in practice all the ſecrets of their Art, but without effect: On the contrary, the Sinews were ſo ſhrunk up on one ſide, that one Leg was ſhorter than the other. And for the laſt addition of misfortunes, *Figheredo* was ſeiz'd with ſo terrible a Lask, that in a man of threeſcore years old, as he was, it was judg'd mortal. In effect, it had been ſo, but that he had immediate recourſe to the Medal of *Xavier*: he drank of the Water, wherein it had been dip'd; after which he was entirely cur'd, both of his Ulcers and his Dyſentery.

The perpetual Miracle of the Saints Body.

But that which was daily ſeen at *Goa*, blotted out the memory of the greateſt Prodigies, which were done elſewhere. The Body of the Saint perpetually entire, the Fleſh tender, and of a lively colour, was a continued Miracle. They who beheld the Sacred Corps, cou'd ſcarcely believe that the Soul was ſeparated from it: And *Dias Carvaglio*, who had known *Xavier* particularly in his life, ſeeing his Body many years after he had been dead, found the Features of his Face ſo lively, and every part of him ſo freſh, that

that he cou'd not forbear to cry out, and repeat it often, *Ah, he is alive.*

The Vicar General of *Goa*, *Ambroſio Ribera*, wou'd himſelf examine, if the Inwards were correſponding to the outward appearances. Having thruſt his Finger into the hurt which they gave the Saint, when they interr'd him at *Malacca*, he ſaw Blood and Water iſſue out of it. The ſame experiment happen'd at another time to a Brother of the Society.

The Saint was one day publickly expos'd, with his Feet bare, at the importunity of the people, who through Devotion petition'd to kiſs them. A Woman, who paſſionately deſir'd, to have a Relick of *Xavier*, drawing near, as if it were to have kiſs'd his Foot, faſten'd her Teeth in it, and bit off a little piece of Fleſh. The Blood immediately ran in great abundance out of it; and of ſo pure a Crimſon, that the moſt healthful Bodies cou'd not ſend out a more living colour. The Phyſicians, who viſited the Corps from time to time, and who always depos'd, that there cou'd be nothing of natural in what they ſaw, judg'd, that the Blood which came from a Body depriv'd of heat, and iſſu'd from a part ſo diſtant from the heart, as is the Foot, cou'd be no other than the effect of a Celeſtial Vertue; which not only preſerv'd all parts of it from putrefaction, but alſo caus'd the humours to flow, and maintain'd them in the motion, which only life infuſes in them.

He is beatify'd, and in ſequel Canoniz'd.

So many wonders, which ſpread through all the *Eaſt*, and were tranſmitted into every part of *Europe*, ſo mov'd the Heart of *Paul* the Fifth, that he finally perform'd, what his Predeceſſour,

deceſſour had deſign'd. After a Juridical Examen of the Virtues and Miracles, above mention'd, he declar'd Beatify'd *Francis Xavier*, Prieſt of the Society of *Jeſus* by an expreſs Bull, dated the 25*th* of *October*, in the year 1619.

Gregory the Fifteenth, who immediately ſucceeded Pope *Paul* the Fifth, Canoniz'd him afterwards in all the forms, and with all the procedures, which the Church obſerves on the like occaſions. The Ceremony was perform'd at *Rome*, on the 12*th* of *March*, in the year 1622. But as death prevented him from making the Bull of the Canonization, it was his Succeſſour *Urban* the Eighth, who finally accompliſh'd it.

The Contents of the Bull of his Canonization.

This Bull, bearing date the ſixth of *Auguſt*, in the year 1623, is an *Epitome* and *Panegyrick* of the miraculous life of the Saint. It is there ſaid, *That the new Apoſtle of the* Indies *has ſpiritually receiv'd the Bleſſing which God vouchſafed to the Patriarch* Abraham, *that he was the Father of many Nations*; *and that he ſaw his Children in* Jeſus Chriſt *multiply'd beyond the Stars of Heaven, and the Sands of the Sea. That, for the reſt, his Apoſtleſhip has had the ſigns of a Divine Vocation, ſuch as are the gift of Tongues, the gift of Prophecy, the gift of Miracles, with the Evangelical vertues in all perfection.*

The Bull reports almoſt all the Miracles, which we have ſeen in his Life; particularly, the Reſurrections of the Dead; and amongſt other miraculous Cures, which were wrought after his deceaſe, it obſerves thoſe of *Gonſalvo Fernandez*, *Mary Diaz*, and *Emanuel Rodriguez*

guez Figheredo. It alſo mentions two famous Cures, of which we have ſaid nothing. One is of a blind man, who having pray'd to God nine days ſucceſſively, by the order of *Xavier*, who appear'd to him, inſtantly recover'd his ſight. The other was of a Leper, who being anointed, and rub'd over, with the Oyl of a Lamp, which burn'd before the Image of *Xavier*, was entirely cur'd. The Pope has added in his Bull, *That the Lamps which hung before the Image, which was venerated at* Cotata, *often burn'd with Holy-water, as if they had been full of Oyl, to the great aſtoniſhment of the Heathens.* The other Miracles which we have related, and which are omitted in the Bull, are contain'd in the Acts of the proceſs of the Canonization.

The Veneration of the Saint is much increas'd ſince his Canonization.

Since the time that the holy See, has plac'd the Apoſtle of the *Indies*, in the number of the Saints; 'tis incredible how much the publick Devotion, has every where been augmented towards him. Cities have taken him for their Patron and Protectour. Altars have been erected, and inceſſant Vows have been made to him. Men have viſited his Tomb, with more devotion than ever; and the Chamber wherein he was born, has been converted into a Chappel, to which Pilgrims have reſorted in great crowds, from all the quarters of the World.

New Miracles are wrought, and chiefly in Italy.

For the reſt, it was not in vain, that they invok'd him; and if I ſhou'd take upon me to relate the Miracles which have been lately done through his Interceſſion, they wou'd take up another Volume as large as this. Neither ſhall I go about to make a recital of what things were wrought in ſucceeding years at *Potamo*,

Potamo, and *Naples*; but ſhall content my ſelf to ſay, that in thoſe places God was pleas'd to honour his Servant by the performance of ſuch wonders as might ſeem incredible, if thoſe which preceded, had not accuſtom'd us to believe all things of St. *Xavier*.

I ſhall even forbear to ſpeak, of the famous Father *Maſtrilli*, who being in the agony of death, was cur'd on the inſtant by the Saint; and who going to *Japan* by the Order of the Saint himſelf, to be there Martyr'd, built him a magnificent Sepulcher at *Goa*. 'Tis enough for us to know, that never Saint has been, perhaps, more honour'd, nor more lov'd in the Church, than St. *Francis Xavier*: and that even the Enemies of the Society of *Jeſus*, have had a veneration, and tenderneſs for him.

But theſe Opinions are not confin'd to Catholicks alone: the very Hereticks revere *Xavier*, and *Baldeus* ſpeaks of him in theſe terms, in his Hiſtory of the *Indies*. *If the Religion of* Xavier *agree'd with ours, we ought to eſteem and reverence him as another St.* Paul: *yet notwithſtanding the difference of Religion, his zeal, his vigilance, and the ſanctity of his manners, ought to ſtir up all good men, not to do the work of God negligently; for the gifts which* Xavier *had receiv'd, to execute the Office of a Miniſter, and Ambaſſadour of* Jeſus Chriſt, *were ſo eminent, that my Soul is not able to expreſs them. If I conſider the patience and ſweetneſs, wherewith he preſented both to great and ſmall, the holy and living waters of the Goſpel; if I regard the courage wherewith he ſuffer'd injuries and affronts; I am forc'd to cry out, with the Apoſtle,* Who is capable like him of theſe wonderful things! *Baldeus* concludes

cludes the Panegyrick of the Saint, with an Apoſtrophe to the Saint himſelf: *Might it pleaſe Almighty God,* ſays he, *that being what you have been, you had been, or wou'd have been one of ours.*

Richard Hackluyt alſo, a Proteſtant, and which is more, a Miniſter of *England*, commends *Xavier* without reſtriction. * *Sancian,* ſays he, *is an Iſland in the confines of* China, *and near the Port of* Canton, *famous for the death of* Francis Xavier, *that worthy Preacher of the Goſpel, and that divine Teacher of the* Indians, *in what concerns Religion; who after great labours, after many injuries, and infinite croſſes, undergone with great patience and joy, dy'd in a Cabin, on a deſart Mountain, on the* 2d. *of* September, *in the year* 1552, *deſtitute of all worldly conveniences, but accumulated with all ſorts of ſpiritual bleſſings; having firſt made known* Jeſus Chriſt *to many thouſands of thoſe Eaſtern People.* * The modern Hiſtories of the *Indies*, are fill'd with the excellent vertues, and miraculous operations of that holy Man.

* *The principal Navigations, Voyages, Diſcoveries, &c. of the* Engliſh, *&c* 2d. *part of the* 2d. *Volume.*

* *The Reader is referr'd to the Original Engliſh, for the words themſelves; the Tranſlatour not having the work by him.*

Monſieur Tavernier, who is endu'd with all the probity which a man can have, without the true Religion, makes a ſtep farther, than theſe two Hiſtorians, and ſpeaks like a Catholick. *St.* Francis Xavier, ſays he, *ended in this place his Miſſion, together with his life, after he had eſtabliſh'd the Chriſtian Faith, with an admirable progreſs in all places through which he paſs'd; not only by his zeal, but alſo by his example, and by the holineſs of his manners. He had never been in* China, *but there is great probability, that the Religion which he had eſtabliſh'd in the Iſle of* Niphon, *extended it ſelf into the neighbouring*

bouring Countries; and multiply'd by the cares of that holy Man, who by a just Title may be call'd the St. Paul, *and true Apostle of the* Indies.

What may be concluded from these testimonies, and from all the Book.

As to what remains, if *Xavier* was endu'd with all Apostolical virtues, does it not follow, that the Religion which he preach'd, was that of the Apostles? Is there the least appearance that a man, who was chosen by God to destroy Idolatry and Impiety in the new World, shou'd be himself an Idolater and a wicked man, in adoring *Jesus Christ* upon the Altars, in invoking of the Holy Virgin, in engaging himself to God by Vows, in desiring Indulgences from the Pope, in using the sign of the Cross and Holy-water for the cure of the sick, in Praying, and saying Masses for the dead? In fine, is it possible to believe, that this holy Man, this new Apostle, this second St. *Paul*, continued all his life in the way of perdition, and instead of enjoying at this present time the happiness of the Saints, endures the torments of the Damn'd? Let us then pronounce, concluding this Work as we began it, that the Life of St. *Francis Xavier*, is an Authentick Testimony of the truth of the Gospel; and that we cannot strictly observe, what God has wrought by the ministry of his Servant, without a full satisfaction in this point, that the Catholick, Apostolick, and *Roman* Church, is the Church of our Saviour *Jesus Christ*.

FINIS.

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